

THE WORK OF THE HOLY SPIRIT IN PREACHING:
FOCUSING ON JOHN WESLEY AND KARL BARTH

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by
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ABSTRACT

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This thesis deals with the issue: How does the Holy Spirit work in preaching? Some preachers use the Holy Spirit in their preaching as a means to give their sermons the authoritative word of God. This might indicate that the work of the Holy Spirit is subordinate to preaching. However, in this thesis it is emphasized that the work of the Holy Spirit in preaching is the foundation to make preaching possible.

One of the major problems in preaching is its dryness and weakness, for preaching deals with dry biblical exegesis on the cognitive level rather than spiritual crisis. This project combines practical suggestions for more effective and powerful preaching, supported by the Holy Spirit, with an understanding from perspectives based on biblical understanding on the work of the Holy Spirit in preaching and in the writings of John Wesley and Karl Barth.

In the sections on biblical understanding, close attention is paid to the prophets in the Old Testament and apostles in the New as models of preaching supported by the Holy Spirit. Primary sources for theological understanding are the writings of John Wesley and Karl Barth. The primary tool used in this project is library research.

The research findings indicate that the major work of the Holy Sprit in preaching is to make the objective reality of revelation the subjective reality; consequently, preachers and audiences come to believe that the text is written for them and overcome the purely cognitive level in preaching. The conclusion is that the inclusive understanding of the work of the Holy Spirit in preaching helps preachers to overcome dry and weak preaching.

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CHAPTER 1

Introduction

Problem Addressed

The problem addressed by this project is an apparent understanding of the work of the Holy Spirit in preaching. The issue has emerged out of my own experience in ministry. At first, I thought the work of the Holy Spirit in preaching began after delivering a sermon. However, as my experience of preaching continued, I came upon the question: Does the Holy Spirit function at other points in the process of preaching? If yes, when, and how do we understand all of the work of the Holy Spirit in preaching.

An incomplete understanding of the work of the Holy Spirit in preaching causes other problems. For example, most Korean pastors, including myself in a local church, are obliged to preach at least five times a week. That means that a preacher does not have enough time to prepare for preaching; consequently, preaching may become weak and dry. In other words, weak and dry preaching could result from a narrow understanding of the work of the Holy Spirit in preaching, as well as from a lack of time to prepare.

Importance of the Problem

Scripture is a major source of content for preaching. Even though the preacher uses his/her own sources, such as experience, tradition, reason, literature, or media, these are merely useful sources for illustrating a certain text in

Scripture. They do not provide the major content for preaching. Without Scripture, preaching is not appropriate.

Even though Scripture is not literally dictated by God, the doctrine of inspiration affirms the Spirit's role in the production of Scripture. The receiving of revelation by prophets and apostles was enabled by the illumination of the Holy Spirit. I consider prophets and apostles as models for preachers. Therefore, I assume a close connection between the Holy Spirit and preaching. For example, the Apostle Paul speaks of his own preaching as "in words not taught by human wisdom but taught by the Spirit, interpreting spiritual truths to those who possess the Spirit."¹ The role of the Holy Spirit is very significant in Paul's understanding of preaching. In other words, without being helped by the Holy Spirit, Paul is not able to preach.

In addition, when I minimize the work of the Holy Spirit in preaching, I experience myself as a performer in the pulpit, rather than a preacher. A performer tries to draw the applause and appreciation of the audience. Thus, a performer does not look for God's approval in the pulpit but for human approval. In other words, the preacher as a performer tries to give people what they want for more convenience in daily life instead of what they need in religious life. Therefore, a narrow understanding of the work of the Holy Spirit in preaching results in a

¹ 1 Cor. 2:13. All references are to the Revised Standard Version unless specified.

manipulation of the pulpit and allows the preacher to become a performer.

Furthermore, according to one survey, 54.8 percent of Korean pastors preach more than three times a week, and 25.3 percent preach more than six times,² so most of the Korean pastors are obliged to preach at least five times a week. 77.5 percent thinks that they are busy in preparing for the sermon.³ In addition, 44.7 percent of preachers mainly use biblical commentary, and 20 percent use other preachers' manuscripts.⁴ The survey implies that because they do not have enough time to prepare for their sermons, they occasionally use ready-made sermons written by other preachers. Such preaching is weak and dry because the broad understanding of the role of the Holy Spirit in preaching lets the preacher be more enthusiastic in preparing for the preaching.

Thesis

Based on the idea that the preacher needs to preach more biblically and strongly and with integrity, my thesis is that the preacher is guided by the Holy Spirit in interpreting Scripture. Weak and dry preaching is overcome when he/she realizes the work of the Holy Spirit in a broad

² Chongsindaehak Buseol Hankukkyohoe Munjeyeonkuso, Mokhoejawa Seolkyo [Pastor and preaching] (Seoul: Pungman Press, 1988), 341 .

³ Chongsindaehak Buseol, 335.

⁴ Chongsindaehak Buseol, 334.

sense, when the work is not limited in delivering the sermon.

Definitions of Major Terms

There are terms in the project which are used frequently and they need to be defined clearly for a better understanding of the thoughts and perspectives of the chapters.

The Work of the Holy Spirit should be understood within the total context of the Trinity, otherwise much that is important in biblical revelation is missed. God is the Creator and Sustainer of the universe, and Jesus is the Redeemer of the whole world of human beings. The work of the Holy Spirit is directly related to the purpose of God in creation and redemption. In creating, God has a plan for persons to enjoy fellowship with God, but it has been broken. God has acted in Jesus Christ to save the lost and recreate them for fellowship.

The fellowship has two components. The first is the fellowship between God and human beings, and the second is between him/her and others including his/her environments. In other words, God has created and redeemed us for a purpose of fellowship. The work of the Holy Spirit guides, comforts, and empowers us to realize the purpose.

Preaching is an activity to proclaim the Word of God in Jesus Christ by being supported by the Holy Spirit with community in the world. The ultimate goal in preaching is to connect audiences with the grace of God which is

supremely expressed in Jesus Christ and persuade them to respond to God's grace with faith and trust in God and love for others.

One of the major roles in preaching has two components: what we believe and how we live. The first is about the content of faith, and the second is about actualizing the faith in our daily lives. In other words, the function of preaching is to theologize a text and then to ask the audience to moralize the text based on what God asks in the text. Therefore, preaching asks the audience to keep the relationship to God --the vertical vision--and to the world --the horizontal vision.

Work Previously Done in the Field

The work in the field of the Holy Spirit has concentrated on the presence of God with human beings, largely because of Paul's influence.⁵ God the Holy Spirit influences us more internally and more deeply than another person.⁶ H. W. Richardson describes it in the following way:

His indwelling is a form of presence which is closer and more "unitive" than even the most perfect communion among created being. . . . Creatures cannot indwell one another. Rather, the perfect form of unity among creatures is the moral communion of friendship. When Jesus Christ sends the Holy Spirit to dwell in us, however, He makes God present to us in a way which exceeds even the most perfect moral communion. In our union with

⁵ Owen C. Thomas, Introduction to Theology rev. ed. (Wilton, Conn.: Morehouse-Barlow, 1983), 196.

⁶ See Ps. 139:1-4; Rom. 8:26f; Rev. 2:23.

the Holy Spirit, we are joined to Him even more closely than we are joined to ourselves (since even "self-consciousness" is a form of created presence). Hence Scripture tells us that the Spirit knows us not only better than even our closest friends know us, but even better than we know ourselves. For when we do not know our true desires, the Holy Spirit interprets them to God for us.⁷

Richardson compels me by understanding the Holy Spirit as a mediator between God and a human being in order to let him/her experience God's intention and let God know his/her needs. Therefore, the Holy Spirit is the interpreter from God to a human being and from a human being to God. This gives me the chance to have another perspective on the work of the Holy Spirit in preaching.

Furthermore, the presence of the Holy Spirit in us encourages us to become holy like God in Christ. John Wesley emphasizes the direct, personal inward communion with Christ by the Spirit, leading to the complete sanctification of life. He defines Christian perfection or complete sanctification as "pure love reigning in the heart and life," and his teaching on this point is often considered the unique contribution of Methodism to Christian thought. In addition, Wesley feels compelled to proclaim the Holy Spirit's power to transform fallen people into new creations and to set them on their way toward holy living.⁸

⁷ Herbert W. Richardson, Toward an American Theology (New York: Harper & Row, 1967), 146 as quoted in Thomas, 200.

⁸ Thomas, 198.

Therefore, the work of the Holy Spirit is related to Christian life, which is in the process of being holy like God. The Holy Spirit is not an abstract feature in religious life but a realistic persuasion. Also, the Holy Spirit is a transformer from despair to hope, such as from fallen people to new creatures.

In recent decades the charismatic movement and the Pentecostal or holiness churches, which emphasize the baptism of the Holy Spirit and the gift of speaking in tongues, have grown in strength and influence in the Korean church context. This has led to a new attention to the work of the Holy Spirit and the doctrine of sanctification.⁹ This movement emphasizes the gift of the Spirit, such as speaking in tongues, allowing those who possess this gift to feel God's presence intensely. Therefore, persons who experience the gift of speaking in tongues tend to disregard those who do not as unholy people.

In the field of pastoral care and counseling, the work of the Holy Spirit may be understood as authorizing and empowering persons for tasks and responsibilities within the community and as producing an abundance of life or liveliness within the community as a whole. Pastoral care as an activity is authorized or empowered by the Holy Spirit, and the aim of pastoral care is the general increase of life and liveliness among those to whom it ministers. Therefore, pastoral care and counseling may be viewed as

⁹ Thomas, 198.

that activity authorized and empowered by the Holy Spirit, which seeks to liberate persons from the binding forces of grief, guilt and other expressions of intrapsychic and interpersonal brokenness, so as to enable them to live more abundantly, generously or fully.¹⁰

This understanding in pastoral care and counseling gives me another perspective on the work of the Holy Spirit. Such an understanding deals with our real life situations. The authorization to work for pastoral care or counseling is not from a seminary or denomination, but from the Holy Spirit. Furthermore, the authorization of the Holy Spirit in pastoral care raises the morale of pastors and empowers them to take care of congregations. A similar phenomenon is found in the work of the Holy Spirit in preaching, so that the preacher experiences a raised level of morale and feels authorization to proclaim the message. Therefore, I find that the work of the Spirit in preaching is to authorize the preacher to proclaim the message and to stir up the morale of the preacher.

In addition, I will deal with the works done previously in my major interest, which is the work of the Holy Spirit in preaching. John Calvin stresses the importance of the Holy Spirit both in the interpretation of Scripture and in the "manner of receiving the grace of Christ." In the

¹⁰ T. W. Jennings, "Holy Spirit," in Dictionary of Pastoral Care and Counseling, ed. Rodney J. Hunter (Nashville: Abingdon Press, 1990), 525-26.

matter of biblical authority, the inward testimony of the Holy Spirit transcends the authority of the church and overrules the arguments of reason. Only by the workings of the Holy Spirit can Scripture be understood as self-authenticating. Therefore, Calvin indicates that nothing is affected by the word, without illumination of the Holy Spirit.¹¹ What I learn in Calvin is that he places the emphasis on Scripture itself, but he minimizes the role of reason too much.

Helmut Thielicke assigns a mediating role to the Holy Spirit in the task of hermeneutics. The Spirit is the "great Hermeneut" who enables the interpreter to move from what is alien in the past to the contemporary situation.¹² The strong point in his understanding of the Holy Spirit in preaching lets us recognize that interpreting Scripture is not our own intellectual job in the process of preparing for a sermon. However, what is missing is a broad understanding of the role of the Spirit in preaching.

Charles Spurgeon, who was the foremost of the "princes of the pulpit" in what has been called the Age of Preaching, believed that between the hard work of preparation and the exhilaration of delivery lies the stillness of the Spirit's presence. According to Spurgeon, it is the presence of the

¹¹ See Richard Lischer, Theories of Preaching: Selected Readings in the Homiletical Tradition (Durham: Labyrinth Press, 1987), 309.

¹² See Lischer, 309-10.

Holy Spirit that changes preaching from performance to ministry and the preacher from actor to servant of the word.¹³

Spurgeon replies to the question regarding the aid of the Holy Spirit. First, He/She is the Spirit of knowledge--He/She will guide us into all truth. Second, the Spirit is called the Spirit of wisdom, and we greatly need the Spirit in that capacity, because knowledge may be dangerous if unaccompanied with wisdom--which is the art of rightly using what we know. Third, the Spirit gives us the feeling of the burning power of the truth, not only in His/Her inmost soul, but on the very lips with which He/She is speaking. Fourth, the Spirit acts also as an anointing oil, and this relates to the entire delivery--not to the utterance merely from the mouth, but to the whole delivery of the discourse.¹⁴ I find here a clue to solving the problem of the temptation to become a performer in the pulpit.

Furthermore, James Forbes, Jr., who is the senior minister at Riverside Church in New York City, asserts as follows:

The preaching event itself - without reference to specific texts and themes -is a living, breathing, flesh-and-blood expression of the theology of the Holy Spirit. Consider how the Holy Spirit has been at work to make possible the traditional preaching situation: It is the Spirit who has inspired the scripture lessons of the day.

¹³ Lischer, 313.

¹⁴ See Lischer, 314-19

It is the Spirit who has shepherded the word through compilation, translation, canonization and transmission to the present time. It is the Spirit who convenes a congregation to hear the word of God. And it is the Spirit who opens our hearts and minds to revive a new God's self-disclosure as the living word.¹⁵

Forbes understands preaching as a continuous work of the Holy Spirit to nurture, empower and guide the church. However, even though he tries to understand the role of the Spirit in a broad sense, he does not deal with the process of interpretation as supported by the Holy Spirit.

This project intends to contribute an understanding of how the Holy Spirit works in preaching in a broad sense, and point out how the Spirit works to overcome weak and dry preaching by integrating available resources, focusing on John Wesley and Karl Barth.

Scope and Limitations of the Project

The problem in this project has emerged out of my own experience in the context of the Korean church. It implies at least two limitations. First, this project is not able to respond to the particular problems which come from my experience in a local church, such as how to solve the problem of burn-out due to frequent preaching. I am focusing on the problem of a narrow understanding of the work of the Holy Spirit in preaching, and I am trying to overcome the weak and dry sermon by being supported by the Holy Spirit in preaching. Second, I have served in the

¹⁵ James A. Forbes, Jr., The Holy Spirit and Preaching (Nashville: Abingdon Press, 1989), 19.

Korean church, so my major concern in this project is in the Korean church setting. It is another limitation. For example, the frequent preaching opportunity in the Korean church is very different from the American church. Therefore, I offer the design of a workshop model in the implication section in this project. The implication is proper in the Korean church setting. Therefore, this project might be limited to those who recognize the incomplete understanding of the Holy Spirit in preaching in the context of the Korean church.

Procedure for Integration

This project combines practical suggestions for more effective and powerful preaching through the support of the Holy Spirit, with perspectives based on biblical understandings on the work of the Holy Spirit in preaching. In the section on biblical understanding, close attention is paid to prophets in the Old Testament and apostles in the New as models of preaching which are supported by the Holy Spirit. Primary sources for theological understanding are the writings of John Wesley and Karl Barth. The primary tool used in this project is library research. It also integrates resources available, the author's experience, and the Korean situation.

CHAPTER 2

A Biblical Understanding of the Holy Spirit in Preaching

An Understanding in the Old TestamentThe Character of the Holy Spirit in the Old Testament

In the Old Testament, ruah, the Hebrew word for "spirit," which means "wind and moving air," and "breath," occurs 378 times in Hebrew texts and 11 times in Aramaic passages. Between the latter and the two former meanings there is no strict distinction in the Old Testament.¹ But the two former were used earlier than the latter. The idea of "breath" does not seem to have become attached to it until exilic and post-exilic times.²

Even though the meanings of the word in Hebrew and Aramaic started at different stages, the word ruah connotes two basic meanings. Ruah as the wind or moving air is the power of wind to move objects. Nominal qualifiers indicate the direction or origin of winds (Jer. 13:24; Exod. 10:19; Prov. 25:23; Ezek. 5:10). Verbs reinforce the aspect of its movement (Num. 11:31; Ps. 103:16) or effect (Isa. 7:2; Ps. 48:8). Beyond this physical meaning, ruah is used to refer to qualities of human beings, God, and--less frequently--

¹ F. W. Horn, "Holy Spirit," in The Anchor Bible Dictionary, ed. David Noel Freedman, vol. 3 (New York: Doubleday, 1992), 262.

² William Ross Schoemaker, "The Use of *Ruah* in the Old Testament and of *Pneuma* in the New Testament," Journal of Biblical Literature 23 (1904): 13.

animals and supernatural spirits.³ In other words, the word as breath refers to a life-energy. Therefore, the word ruah indicates "the power of wind to move" and "life itself."

Furthermore, Yves Congar divides the occurrences of the word ruah into three roughly equal groups. It is used in the first place to denote wind or a breath of air. Secondly, it is used for the force that vivifies human beings--the principle of life or breath and the seat of knowledge and feeling. Finally, it indicates the life of God, the force by which God acts and causes action, both at the physical and at the spiritual level. Congar summarizes the work of the Holy Spirit as "the action of the breath of Yahweh."⁴

The meaning of breath is "life itself." The term ruah as breath in the Old Testament is not disincarnate. It is rather what animates the body in order to realize God's plan. Therefore, breath is not only the animation of God but also life itself, allowing God to achieve what God wants in human beings. In other words, ruah has three components in the Old Testament: the power to move objects, life, and the realization of God's plan. In summary, the work of the Spirit in the Old Testament is "to empower people to move from death to life in order to realize God's plan."

³ Horn, 262.

⁴ Yves Congar, I Believe in the Holy Spirit, vol. 1 (New York: Seabury Press, 1983), 3.

First, ruah is the power, force or source to move objects. References to the power of the Spirit of God in the Old Testament period occur first with the charismatic judges and ecstatic prophets.⁵ Here we seem to be dealing with a temporally limited gift of the Spirit for the purpose of executing an extraordinary task. God's Spirit touches the charismatic person without human intervention and he/she in turn inspires a small group of people opposing a large inimical power (Judg. 3:10; 11:29; 13:25; 14:6; 15:14; 1 Sam. 11:6).

The Spirit in the Old Testament is regarded as the source which endows Israel's heroes with extraordinary physical strength (Judg. 14:6, 19; 15:14). The Spirit is principally thought of as the source of mental and spiritual perception and abilities, for it is the divine activity which inspires certain specially favored individuals. This power heightens their natural abilities by its supernatural energy and bestows upon them all those qualities which they need in order to fulfill their calling successfully. In addition, the Spirit is the source of all intellectual and spiritual gifts, whether they be the artistry of Bezalel (Exod. 31:2) or the understanding and wisdom with which Daniel interpreted dreams (Dan. 5:14).⁶

⁵ Horn, 262-63.

⁶ G. W. H. Lampe, "Holy Spirit," in The Interpreter's Dictionary of the Bible, ed. George Arthur Buttrick, vol. 2 (New York: Abingdon Press, 1962), 626-28.

Furthermore, for the early Hebrews, the two leading characteristics of the wind were energy and invisibility. At first it was the energy and power of the wind which attracted the most attention; later, as in Job and Ecclesiastes, it was its invisibility and emptiness.⁷ The power of the wind is very well illustrated in the Elijah and Elisha narratives.

For example, it is a great and strong wind that rends the mountains (1 Kings. 19:11), and a storm wind that brings the rain (2 Kings. 3:17). Isaiah pictures the trees of the wood swayed to and fro by it (Isa. 7:2). The term ruah designates the unseen but powerful influences which appeared to operate within the physical and psychical life of human beings. By God's unseen but powerful spirit, acted upon him/her in much that same way as, through God's ruah, God acted upon natural objects in order to realize God's plan.

Second, the word ruah is used to denote breath, which is necessary to life, so the term means "life-giving." The first certain and definite instances of the use of ruah for breath occur in the literature of the Babylonian and Early Persian periods. Breath is viewed as a wind from the mouth, similar in manifestation to the wind outside. Ezekiel, who uses the word in this sense, is the first person whose writings can be dated with any degree of

⁷ Schoemaker, 14.

certainty.⁸ In his vision of the valley of dry bones, the breath of life which reanimated the dead came not from God directly but from the four quarters (four winds, Ezek. 37:9).

In addition, God's ruah is understood as a creative force which enables life to move from non-being to being and from death to life. "By the word of the Lord the heavens were made, and all their host by the breath of his mouth" (Ps. 33:6). The ruah of God was moving over the primeval waters of chaos, indicating that God's creative activity through God's word was about to begin (Gen. 1:2). In the earlier Yahwistic narrative, God breathed into Adam's nostrils "the breath (nesamah) of life and man became a living being" (Gen. 2:7). In the priestly text of Genesis 6:17 and 7:15, ruah becomes the equivalent to nesamah.⁹ Hence Job can confess: "The Spirit of God has made me, and the breath of the Almighty gives me life" (Job 34:14f.). The word designates the power to move from death to life.

Third, the term ruah is used to realize God's plan through human beings. The Spirit makes people become partners of God in realizing God's plan. Mack Stokes describes this aspect of the Spirit:

⁸ Schoemaker, 24.

⁹ Gerhard Krodel, "The Functions of the Spirit in the Old Testament, the Synoptic Tradition, and the Book of Acts," in The Holy Spirit in the Life of the Church: From Biblical Times to the Present, ed. Paul D. Opsahl (Minneapolis: Augsburg Publishing House, 1978), 11.

The teaching of God as the Lord of the Universe provides the atmosphere in which the Spirit's activity in human history can thrive. The same God who created the universe and all creatures has taken the initiative to realize his [sic] grand purpose in and through people.¹⁰

God is not only the Creator of the universe but also the Sustainer to realize God's purposes. God takes initiative by realizing the purpose through human beings who are helped by the Spirit.

The biblical writers were opposed to the view that God is wholly above and beyond the created world. Some theologians from ancient times to the present have said that God is too great and too perfect to be involved in this present universe.¹¹ But the Bible does not teach this. God is not far from history and nature; rather, He/She is immanent.

In addition, the biblical view stands in contrast to Deism. Deism correctly affirms the Creator, but it misses the fact that God created being for a purpose--or a network of purposes--yet to be realized. So God's continuing creative energies are necessary.¹² The continuing creative energy is the Spirit in the concept of ruah. Therefore, as I mentioned, the term ruah in the Old Testament refers to

¹⁰ Mack B. Stokes, The Holy Spirit in the Wesleyan Heritage (Nashville: Graded Press/Abingdon Press, 1985), 11.

¹¹ Mack Stokes, 10.

¹² Mack Stokes, 10.

the Spirit who empowers people to move from death to life in order to realize God's purpose.

Furthermore, the Spirit represents God's directing and protecting presence with the people of Israel--not as individuals--but as a nation. The writers in the period of exile and post-exile, looking back upon Israel's wilderness journey, never tire of telling how God's spirit was present with God's people, hovering over and guiding them.¹³ The Spirit is used by the Old Testament writers to express the active presence of God. John Oswalt places the emphasis on God's presence in ruah by contrasting it with the term malak as follows:

The Old Testament makes it plain that God is one, but it recognizes that he [sic] represents himself [sic] to us in different ways and its references take cognizance of these differences. Thus, if he [sic] is called *Malak Yahweh*, that is, Messenger (or Angel) of the Lord. That this is truly God and not an angelic being is shown by the common interchange between "The *malak Yahweh* said," and "Yahweh said," in passage where the *malak* appears (cf. Gen. 16:7-13; 18:1-2,22; 19:1; Jg. 6:11ff., etc.). On the other hand, if God's power, attitudes, or character are manifested in immanent ways, he [sic] is *Ruah Yahweh*, or the Spirit of the Lord.¹⁴

Therefore, the term ruah in the Old Testament refers to God's being within the people. God's presence empowers

¹³ Schoemaker, 27.

¹⁴ John N. Oswalt, "John Wesley and the Old Testament Concept of the Holy Spirit," Religion in Life 48 (1979):285-86.

people to move from death to life in order to realize God's purpose.

Preaching in the Old Testament

There are different historical perspectives on the preaching in the Old Testament. First, some regard the preaching in the Old Testament as an introduction to Christian preaching, not as a major section of the history. Charles Dargan, in his book A History of Preaching, places the Old Testament preaching in his introduction.¹⁵ Second, others consider the preaching in the Old Testament to be a major portion in the history of preaching. John Broadus, in his Lectures on the History of Preaching, considers the preachers in the Bible as specimens of preachers in the history of preaching.¹⁶

I support the second perspective because the nation of Israel was formed by preaching and sustained by it. Shema, Israel, "Hear, O Israel." Like a tent pole, the proclamation rose in the midst of the people, defining their center and their being. The effect was to sustain a nation, to revive Israel, and to form the community by listening to the preaching.¹⁷

¹⁵ Charles Dargan, A History of Preaching, vol. 1 (Grand Rapids: Baker Book House, 1954), 19-20.

¹⁶ John A. Broadus, Lectures on the History of Preaching (New York: A. C. Armstrong & Son, 1889), 5.

¹⁷ John Killinger, Fundamentals of Preaching (Philadelphia: Fortress Press, 1985), 4-5.

Enoch, who prophesied, says, "Behold, the Lord came with ten thousands of his holy myriads, to execute judgment on all" (Jude 14); "Noah, a herald of righteousness, with seven other persons" (2 Peter 2:5); Moses received a distinct commission when he was charged to take God's message to Pharaoh, and he became the guide of Israel not only with his rod but with his word. He spoke for God to the people, and for them, to God. Aaron, who could speak well, and yet was so inferior in spirit and character to his brother Moses, himself rose to sublime prophetic heights.¹⁸ Sometimes the message has come by the lips of base and of unworthy messengers: yet, in one or another way and in every age, no doubt there have been men who "speak from God, being moved by the Holy Spirit" (2 Pet. 1:21).

However, with the prophets came an art of preaching. Preachers were trained, and from their days until the present there has been an unbroken prophetic succession, a continuous line of men/women who through the medium of human speech have brought to the world the mind and will of God.¹⁹ In other words, prophets were regarded as persons through whom God speaks to the people. Called to be God's spokespersons, they received the promise that God's "words"

¹⁸ See Exod. 4:14; and Deut. 32:33.

¹⁹ Thomas Harwood Pattison, The History of Christian Preaching (Philadelphia: American Baptist Publication Society, 1916), 4.

would be put into their mouths.²⁰

A clearer understanding of the role of a prophet may be obtained by considering the etymology of the word prophet. Although the origin of the word is disputed, it has been generally held that the Hebrew nabi is derived from a verb, naba, which is traced to a root signifying to "boil over" or "bubble up," and its passive form suggests that the speaker is moved by impulses over which he/she has not entire control. In the Greek the preposition προ compounded in the word προφητης, and preserved in our prefix pro, means three things: one who speaks beforehand, one who speaks in public, and one who speaks in behalf of another.²¹

Studies of the forms of prophetic speech have shown that prophets, Israelite and non-Israelite, often employed a "messenger style," which was well known in the ancient world.²² For example, when Jacob was returning to his homeland he bridged the distance between himself and his brother Esau by dispatching messengers:

And Jacob sent messengers before him...instructing them, "Thus you shall say to my lord Esau: Thus says your servant Jacob, 'I have sojourned....'"²³

²⁰ See Jer. 1:9.

²¹ Pattison, 4-5.

²² Bernhard W. Anderson, Understanding the Old Testament, 4th ed. (Englewood Cliffs, N.J.: Prentice-Hall, 1986), 248.

²³ Gen. 32:3-4.

It is striking that almost the same language is used in prophetic oracles. The prophets understood themselves to be "sent." They had received Yahweh's commission, "God and say to my people." Moreover, a prophetic message often begins with the formula "Thus says Yahweh" and concludes with "the oracle of Yahweh" or "says Yahweh" (e.g., Amos. 1:3; Jer. 2:1-3; Isa. 45:11-13). This formulas indicates that the prophets thought of themselves as messengers sent to communicate "the word of Yahweh" to the people.

The major concern of a prophet was not future-oriented but present-oriented. The words of the Old Testament prophets had predictive elements, but they were primarily concerned with the present. The prophets reminded people of their sins, exhorted them to repent, and instructed them in religious, moral, social and personal duties. Therefore, their task was to communicate God's message for now and to summon the people to respond today.²⁴

The Work of the Holy Spirit in Preaching in the

Old Testament: Prophets

There are other ways to explore the work of the Holy Spirit in the Old Testament, but I select prophets because they were a model of preacher in the Old Testament. For a clear understanding of the work of the Holy Spirit in preaching, I will compare true prophets with false.

²⁴ Anderson, 249.

There is no clearly defined criterion to distinguish true and false prophecy, or to identify the true prophet in a debate. However, the problem of true and false prophecy in the Old Testament has become a focal point for study of canonical hermeneutics.²⁵

As James Sanders explains, "Hermeneutics is the mid-point between the Bible's stability and adaptability as canon."²⁶ It is the nature of canon to be both stable and adaptable. It is stable in the sense that once its structure was set and its contents determined, nothing was to be added to it or subtracted from it (Deut. 4:2; 12:32). But it also the nature of canon to be adaptable, i.e., it is believed to speak to the communities generation after generation.²⁷

Therefore, prophets as a communicator sent by God stood at the mid-point between the text (the Bible's stability) and the context (the adaptability of the text). It requires "both intimate knowledge of the traditions or texts of the ways of God in Israel's past and a dynamic ability to perceive the salient facts of one's own moment in time as

²⁵ James A. Sanders, "Hermeneutics in True and False Prophecy," in Canon and Authority: Essays in Old Testament Religion and Theology, eds. George W. Coats and Burke O. Long (Philadelphia: Fortress Press, 1977), 21-23.

²⁶ James A. Sanders, "Hermeneutics," in The Interpreter's Dictionary of the Bible, ed. Keith Crim, Suppl. vol. (Nashville: Abingdon Press, 1976), 404.

²⁷ Sanders, "Hermeneutics," 404.

they move through the fluidity of history."²⁸ In this sense, to become a true prophet means having the capability to understand what is going on in his/her own life situation and to distinguish whether a historical hour stands under the wrath or the love of God.

Furthermore, James Sanders explains the difference between true prophet and false as follows:

The so-called false prophet apparently believed that the God who had freed Israel from Egypt, guided her in the wilderness, and brought her into Canaan was strong enough and faithful enough to keep her there. His [sic] theology was one familiar in the Bible: that of emphasizing the grace of God in the midst of human sin. Even if we are not faithful, God is. He [sic] will keep us here. The so-called prophet went a long way with that theology. But he[sic] apparently believed that the God who had freed Israel from Egypt, guided her in the wilderness and brought her into Canaan was powerful enough to take her out again and into exile! He recited the same Torah story, but in the prophetic mode.²⁹

Therefore, for both true prophet and false it was very important to memorize the story in the Torah and to apply it to their life setting. However, a false prophet used the story as supporting their convenient life in spite of sinful life, but a true prophet used it as admonishing them of their sinful life. In other words, the major concern of a false prophet was to satisfy people by giving them a sugar-coated message, but a true prophet had interest in "what God

²⁸ Sanders, "Hermeneutics in True and False Prophecy," 27.

²⁹ Sanders, "Hermeneutics," 405.

wants among people" and in letting them experience God's intention. A false prophet was human-oriented, but a true prophet was God-oriented.

The term ruah in the Old Testament has three major functions as I mentioned before: power or source to move from death to life in order to realize God's purpose. The work of the Holy Spirit in true prophets, especially in their preaching, helps them pay attention to God's intention, and not to people's satisfaction. Micah says: "But as for me, I am filled with power, with the Spirit of the Lord, and with justice and might, to declare to Jacob his transgression and to Israel his sin" (Mic. 3:8).

In the preaching of the true prophet, the Holy Spirit is the major source or power which allows the prophet to achieve consciousness of being a person of God. Therefore he is a being sent by God to communicate God's intention, not a person who satisfies people in spite of their sin.

Furthermore, a distinctive characteristic of canonical hermeneutics was reciting Israel's Torah story by memory. To recite the Torah story, in whatever form or in whatever circumstance, was to remember Yahweh's mighty acts in creating the world and Israel.³⁰ For example, they memorized the Exodus promise: "[I]f you will obey my voice and keep my covenant, you shall be my own possession among all peoples; for all the earth is mine, and you shall be to

³⁰ Sanders, "Hermeneutics," 406.

me a kingdom of priests and a holy nation. These are the words which you shall speak to the children of Israel" (Exod. 19:5-6). Isaiah recites the promise: "But you shall be called to the priest of the Lord, men shall speak of you as the ministers of our God" (Isa. 61:6).

In other words, a true prophet was a preacher who memorized the story and recited and resignified the story in his/her life setting. In that sense, the work of the Holy Spirit is to make connections between his/her story in the Bible and our story in our daily life. Therefore, the work of the Holy Spirit in preaching is to make a connection between his/her story there and then in the Bible and our story here and now. In other words, the work is to move our story from alienated from the Bible to connected to the Bible.

In addition, the major role of true prophets was to persuade and admonish people to respond to the message by confessing their sins and returning to God. The work of ruah in preaching is to push people to make decisions to turn from following sinful ways to obeying God's intention.

Therefore, the work of the Holy Spirit in the Old Testament, especially in true prophets, is to confirm that they are sent by God to proclaim, have a perspective on the text which is connected to his/her current situation, and spur them to respond upon a message.

An Understanding in the New Testament

The Character of the Holy Spirit in the New Testament

The term pneuma in Greek refers to the Spirit in the New Testament. Even though the term means literally "wind" and "breath" like ruah in Hebrew, the word pneuma is used in a different way. Of the 379 occurrences of the substantive pneuma, only John 3:8, Heb. 1:7, and 2 Thess. 2:8 reflect the original meaning "wind/breath," the latter two being influenced by Old Testament quotations. In approximately 275 instances pneuma must be understood as "spirit of God"; of these, 149 are absolute.³¹

In the Gospel of Luke, for example, Jesus implies that he accomplishes his messianic mission through the possession of the spirit of God (Luke. 4:18). In a saying recorded in the Gospel of Matthew, Jesus affirms that it is by the spirit of God that he casts out demons (Matt. 12:28). Therefore, the term pneuma refers to "spirit of God" in the New Testament.

As the references to "the Spirit" or "the Spirit of God" continue in great profusion, there are also nearly one hundred references to the Holy Spirit. But in the Old Testament "holy" is simply an adjective, used with Spirit only twice, found in Isa. 63:10, 11.³² In other words, the

³¹ Horn, 265.

³² Georgia Harkness, The Fellowship of the Holy Spirit (Nashville: Abingdon Press, 1966), 46.

frequency of reference marks the Holy Spirit as an essential New Testament idea. For example, the Holy Spirit is referred to in various contexts in the New Testament, some of which seem to identify the Holy Spirit with God, others with Christ and still others with the gift of God as supernatural power or insight, or with the life-giving work of Christ.³³

Owen Thomas describes the work of the Holy Spirit in the New Testament as follows:

The Holy Spirit is seen as the manifestation of the power and presence of God at Jesus' conception (Lk. 1:35) and baptism (Mk. 1:10f), at the beginning of his public ministry (Lk. 4:1, 14-21), and in his works of healing (Lk. 11:20). After the resurrection the Holy Spirit is given to the community of the church (Acts 2) and guides and empowers its mission (Acts 4:31, 6:3, 11:24). These themes are elaborated by Paul in his teaching that the Spirit is the way the risen Christ is present in the church and its members. In the Johannine literature the function of the Holy Spirit as counselor, who is sent from the Father by the Son (Jn. 14:16, 26, 15:26, 16:7), is to bear witness to Christ (Jn. 15:26) and to confirm Christ's teaching (Jn. 14:26)... it is clear that the basis of God's activity of sanctification is the Christian events culminating in the death and resurrection of Christ, who is known as the holy one (Mk. 1:24, Jn. 6:69, Acts 3:14) and the one who sanctifies (Heb. 2:11, Eph. 5:25). This means that sanctification is something which has already been accomplished for Christians, because they have received the Holy Spirit and are called holy ones or saints (1 Cor. 6:11, 1 Pet. 1:2, Acts 26:18).³⁴

³³ Harkness, 47-48.

³⁴ Thomas, 196.

Thomas's summary on the Holy Spirit allows us to categorize the work of the Holy Spirit in the New Testament. I divide the work of pneuma, therefore, into three major roles: anointing, empowering for transformation, and enlightening truth.

First, the work of the Holy Spirit in the New Testament, especially the Synoptic gospels, is to anoint Jesus as the messianic Son of God. In the Gospel of Mark, the baptism of Jesus is the central event of Mark's introduction and forms the basis of the Baptist's promise that the eschatological Lord shall baptize "with the Holy Spirit" (Mark. 1:8). The descent of the Spirit like a dove "into him" expresses the unique manifestation and union of the Spirit with Jesus and indicates that in this event Jesus was anointed as the messianic Son of God whose ministry ushers in the eschatological kingdom of God.³⁵ Mark is addressed to Jesus only, in contrast to Matthew, and signifies the beginning of his messiahship. Also, the great turning point in the biblical history is the baptism of Jesus, when the Spirit descended upon him, anointing him (Acts 10:38) as the messianic Son of God.³⁶

In contrast, in the Gospel of Matthew and Luke the union between Jesus and the Holy Spirit does not begin with his baptism, but at the very beginning, with his

³⁵ Krodel, 23.

³⁶ Lampe, 630.

conception. These evangelists begin their stories of Jesus by pointing to the Holy Spirit as the power which created this child in a virgin. Because of Jesus' miraculous conception, "the child to be born will be called holy, the Son of God" (Luke. 1:35). In the last description of Jesus' genealogy, Matthew describes "and Jacob the father of Joseph the husband of Mary, of whom Jesus was born, who is called Christ" (Matt. 1:16). Therefore, Matthew and Luke intend to express Jesus who was born in a virgin mother as the Anointed One.

Mark begins with the baptism story of Jesus as being anointed by the Holy Spirit, but Matthew and Luke place the focus on the conception of the Holy Spirit who anoints Jesus. Even though the time of the descent of the Holy Spirit in Jesus is different between Mark and Luke/Matthew, there is a common point that the meaning of the descent of the Holy Spirit is "anointing" Jesus as the messianic Son of God.

The verb "to anoint" by biblical definition means to pour, rub, or to spread as an ointment, oil or fragrance. As a religious ritual its basic intention is to symbolize and concretize divine authorization. Such persons who were so anointed, by virtue of their anointing, were expected to serve as representatives of God in whose name and power they

were so anointed.³⁷ The anointing of Jesus makes it clear the work of the Holy Spirit is to anoint. James Forbes lists the dimensions of the anointing of the Holy Spirit in the life of Jesus:

1. Jesus had a unique relationship to his heavenly parent. As only begotten Son, conceived by the Holy Spirit, he stands in a class by himself.
2. Jesus was nurtured in his family and the family of faith.
3. Jesus reached the point of vocational readiness to get on with doing that for which he was sent into the world.
4. Jesus acted upon the impulse of the Holy Spirit by obediently following the guidance to submit himself for baptism.
5. Jesus experienced sacramental grace, which comes when one acts in obedience, i.e., the baptismal experience.
6. Jesus experienced divine approval, acceptance, and appointment.
7. Jesus experienced power from beyond the self, from on high.
8. Jesus was tested in the wilderness where he was able to come to clarification of mission, methodology, and the system of guidance by which his work would be done.
9. Jesus experienced the ministry of angels.
10. Jesus demonstrated strength to bear witness in his community of faith regarding his spiritual formation for the vocation to which he had been called.³⁸

In the Synoptic gospels it is evident that the Holy Spirit is seen as anointing Jesus as the messianic Son of God in the story of Jesus' conception (Mark. 1:16; Luke. 1:35) and baptism (Mark. 1:10f).

³⁷ S. Szikszai, "Anoint," in The Interpreter's Dictionary of the Bible, ed. George Arthur Buttrick, vol. 1 (New York: Abingdon Press, 1962), 138-39.

³⁸ Forbes, 37-38.

In addition, the Holy Spirit is viewed as an attribute or power of God. Through it the Spirit guides and empowers Jesus. The Spirit impels Jesus to enter the wilderness to be tempted of Satan (Matt. 4:1; Mark. 1:12; Luke. 4:1). Through the Holy Spirit God imparts to Jesus the power to do the work assigned to him as the founder of the kingdom, especially the power to work miracles. Therefore, the work of the Holy Spirit is not only anointing, but also empowering, as in the Old Testament.

Second, the work of the Holy Spirit in the New Testament, especially in the Pauline letters, is "empowering" people to experience new being. For Paul, the Holy Spirit is the dynamic presence of Christ in the post-resurrection church, and the major role of the Holy Spirit is the transforming power in the operation called the new birth.

The Holy Spirit is the dynamic power of God that empowers people to confess God as "Abba, Father" and Jesus as the Lord. What Christ does for the whole of human being, the Spirit does for the individual; the Spirit brings the promise of sonship to the individual. As the Son was sent, so is the Spirit; as the Son brought adoption, so the Spirit teaches the acclamation "Abba, Father." Therefore, we are made children of God by the Spirit within our hearts.³⁹ As

³⁹ Edgar Krentz, "The Spirit in Pauline and Johannine Theology," in The Holy Spirit in the Life of the Church: From Biblical Times to the Present, ed. Paul D. Opsahl (Minneapolis: Augsburg Publishing House, 1978), 47-48.

the Spirit teaches the acclamation "Abba, Father," so he/she teaches the Christian to accept Christ as the Lord. As Paul says, "No one can say that Jesus is Lord except by the Holy Spirit" (1 Cor. 12:3).

Therefore, the Christian is to be led by the Spirit (Rom. 8:14; Gal. 5:18). The Spirit is the source of power for the new life, for he/she brings newness with him/her (Rom. 7:6). The love of the Spirit is poured out in our hearts, and therefore we can pray for one another. That love produced in Paul (1 Cor. 4:21) and in the Christian community is in general a spirit of meekness (Gal. 6:1). The Holy Spirit in our hearts makes the new life possible.

Third, the work of the Holy Spirit in the New Testament, especially in the Gospel of John, is "enlightening" people to become a witness. Michael Welker describes this as follows:

Supported by the Johannine texts, one will even have to speak of a selflessness of the spirit, the Holy Spirit does nothing other than give witness to Jesus Christ and direct attention to him: "the Holy Spirit...will teach you all things, and bring to your remembrance all that I have said to you. The spirit of truth "will not speak on the spirit's own authority, but whatever the spirit hears the spirit will speak, and the spirit will declare to you the things what are to come. The spirit will glorify me, for the spirit will take what is mine and declare it to you" (John 16:13-14, trans. altered; cf. 15:26).⁴⁰

Therefore, the Holy Spirit is known as the paraclete and the Spirit of Truth (14:17, 26; 15:26; 16:13). The Holy

⁴⁰ Michael Welker, "The Holy Spirit," Theology Today 45 (1989): 17-18.

Spirit will "teaching all things" and "bring to remembrance" all the things which Jesus spoke (14:26). He/She will bear witness to Christ (15:26). The Spirit of truth will guide the disciples of Christ into the truth that is an extension of the truth imparted by Jesus (16:13). God has yet more to say, but this further truth is not divorced from what already Jesus has said. Therefore, the primary effect of the Spirit is the proclamation of the mighty acts of God in understandable language as a witness.⁴¹

Preaching in the New Testament

The Gospel of Matthew ends with the Lord's command to the eleven:

Go therefore and make disciples of all the nations, baptizing them in the name of the Father and of the Son and of the Holy Spirit, *teaching (didaskontes)* them to observe all that I have commanded you; and lo, I am with you always, to the close of the age. (Matt. 28:19)

The fulfillment of this command Mark expresses with another word:

And they went forth and *preached (ekeruxan)* everywhere, while the Lord worked with them and confirmed the message by the signs that attended it. (Mark 16:20)

Preaching and teaching, or kerygma and didache, are the key words here. In the Old Testament usage there was no distinction between them:⁴² in the New Testament there is a clear distinction between preaching and teaching.

⁴¹ Krodel, 31.

⁴² Thomas K. Carroll, Preaching the Word (Wilmington, Del.: Michael Glazier, 1984), 9.

The distinction is preserved alike in the Gospels, Acts, Epistles, and Apocalypse. As C. H. Dodd asserts, "teaching is in a large majority of cases ethical instruction, and preaching is the public proclamation of Christianity to the non-Christian world."⁴³ Therefore, preaching in the New Testament is the proclamation of the gospel to men/women who have not yet heard of it, and teaching is an instruction or exhortation on various aspects of Christian life and thought addressed to a community already established in the faith.⁴⁴

Furthermore, preaching has a role of quite fundamental importance in the New Testament. James Dunn summarizes the role of preaching as follows:

Jesus' public ministry is regularly characterized in terms of preaching. Preaching is always the means to conversion in Acts. Preaching features prominently as Paul's mode of evangelism. John too links the 'word' with the 'Spirit' as the recreative power of God. And James and I Peter likewise attribute spiritual regeneration to the world preached.⁴⁵

Even though preaching performs various functions in the New Testament, the content of preaching, kerygma, had a

⁴³ C. H. Dodd, The Apostolic Preaching and Its Developments (London: Hodder & Stoughton, 1936), 7.

⁴⁴ P. H. Menoud, "Preaching," in The Interpreter's Dictionary of the Bible, ed. George Arthur Buttrick, vol. 3 (New York: Abingdon Press, 1962), 868

⁴⁵ James D. G. Dunn, Unity and Diversity in the New Testament: An Inquiry Into the Character of Earliest Christianity (London: SCM Press, 1977), 11.

unity in their proclamation. C. H. Dodd and R. Bultmann agree on the meaning of kerygma as the content of preaching.

C. H. Dodd recognizes that "first, that within the New Testament there is an immense range of variety in the interpretation that is given to the kerygma; and, secondly, that in all such interpretation the essential elements of the original kerygma are steadily kept in view.... With all the diversity of the New Testament writings, they form a unity in their proclamation of the one Gospel."⁴⁶

C. H. Dodd drew from an analysis of the speeches in Acts and the Pauline epistles the following outline as the core of the primitive kerygma:

The prophecies are fulfilled, and the new Age is inaugurated by the coming of Christ.
He was born of the seed of David.
He died according to the Scriptures, to deliver us out of the present evil age.
He was buried.
He rose on the third day according to the Scriptures.
He is exalted at the right hand of God, as Son of God and Lord of quick and dead.
He will come again as Judge and Savior of men.⁴⁷

As C. H. Dodd asserted, R. Bultmann pays attention to kerygma as proclaiming Jesus as the crucified and risen Lord. He defines kerygma as

neither an enlightening *Weltanschauung* following out in general truths, nor a merely historical account which, like a reporter's story, reminds a

⁴⁶ Dodd, 74.

⁴⁷ Dodd, 17.

public of important but by-gone facts. Rather, it is *kerygma*-herald's service-in the literal sense-authorized, plenipotent proclamation, edict from a sovereign. Its promulgation requires authorized messengers, "heralds," "apostles" (=sent men) (Rom. 10:13-17). So it is, by nature, personal address which accosts each individual, throwing the person himself into question by rendering his self-understanding problematic, and demanding a decision of him.⁴⁸

Therefore, preaching in the New Testament is the act of proclaiming the message. However, the message is different between Jesus and the apostles. Jesus proclaims that "the time is fulfilled, and the kingdom of God is at hand; repent and believe the gospel" (Mark. 1:15), and disciples requires loyalty to Jesus as to the representative of the kingdom, as the King and Messiah. For the apostles who were greatly influenced by the ancient prophets in their general mode of address,⁴⁹ primitive preaching is a proclamation of the work of salvation made by God in Christ and a call to believe and be saved.

In other words, preaching in the New Testament can be described as the communication of the message of salvation, as bringing the gospel to men/women. It not only recalls the revelation of God's activity in the past but also interprets human life in his/her own current age in the light of the revelation in order to give instruction regarding "how to live depending upon the message."

⁴⁸ Rudolf Bultmann, Theology of the New Testament, vol. 1 (New York: Charles Scribner's Sons, 1951), 307.

⁴⁹ Dargan, 24.

The Work of the Holy Spirit in Preaching in the

New Testament: Apostles

In the New Testament it is the Holy Spirit that anoints Jesus as the Son of God, empowers people for Christian life, and enlightens them for witness. In addition, preaching in the New Testament is to communicate the message of salvation and persuade listeners to accept the message and to live by following the message.

To explore the work of the Holy Spirit in preaching, I will pay attention on the apostles. In the New Testament the definition of apostle is not univocal. Paul saw the apostle as one sent by the risen Lord and as a witness of the resurrection who had received a commission to preach the gospel directly from the risen Lord (1 Cor. 9:1). Luke identified the apostles with the Twelve (plus Paul) and limited the term to those who accompanied the earthly Jesus. Fundamental to these notions is the belief that the apostle is the instrument of the risen Lord until his glorious return and is charged with preaching the gospel under the guidance of the Spirit.⁵⁰

The definition of an apostle suggests the work of the Holy Spirit in preaching. One of the major roles of apostles as the instrument of the risen Lord is to preach the gospel. But is there any criterion to become a preacher as the instrument of the risen Lord? To become an

⁵⁰ Daniel Harrington, Light of All Nations (Wilmington, Del.: Michael Glazier, 1982), 134.

instrument of the Lord is related to the work of the Holy Spirit. In other words, the work of the Holy Spirit in preaching is to anoint a preacher as the instrument of the risen Lord. Just as the Spirit anoints Jesus as the messianic Son of God when He/She descended upon Jesus, the Holy Spirit authorizes preacher to proclaim the gospel.

Furthermore, James Forbes articulates the function of the anointing of the Holy Spirit in preaching by quoting James Earl Massey's theory on the anointing in preaching as follows:

I was excited when I learned that James Earl Massey's book, *The Sermon in Perspective: A Study of Communication and Charisma*, was virtually devoted to developing ideas about the anointing. As Massey suggests in his book, there is first a sense of assertiveness by which to act; second, a sense of being identified with divine will. Next there is a perceived intensity, because what is done relates to the highest frame of reference. Fourth, there is a sense of self-transcendence. Fifth, the kind of instinct for what is done. And sixth, a knowledge that the deed is avowedly moral and religious, in nature and reason; which is to say that the deed is traceable to God's prompting and power, and that it happens for God's own reasons. "The anointed preaching carries the hearers beyond the limited benefit of the preacher's personality and rhetorical abilities...." Massey's treatment of the topic gives a solid theological base for the further explanation of the role of the anointing in preaching.⁵¹

Therefore, the work of the Spirit in preaching is to anoint a preacher as the instrument of the risen Lord. In addition, in R. Bultmann's understanding on preaching, he

⁵¹ Forbes, 53-54.

pays attention to a preacher as an authorized messenger of the gospel. Hence, the first major role of the Spirit in preaching is to anoint a preacher as the instrument of the risen Lord and as an authorized messenger.

Furthermore, the Holy Spirit supports what a preacher demands in religious life. A preacher as the instrument and an authorized messenger should meet requirements for the status. For instance, Hans van der Geest suggests the personality of the preacher should include a sense of calling, a feeling of responsibility, seeking contact with oneself, giving of oneself, standing in belief and unbelief, both leading and letting alone, and performing the task decisively and without presumption.⁵²

It is the Holy Spirit who presents Christ for a person's inward life and conforms it into the likeness of Christ. He/She also reproduces the character of Christ in the Church, such as the fruits of the Spirit. In other words, the work of the Holy Spirit is to empower people to live by following Christ. Also, the work of the Holy Spirit in preaching is to empower a preacher to meet requirements, such as the personality of a preacher suggested by Geest.

In addition, the Holy Spirit renders the historical Jesus contemporary and understandable, more understandable than was ever possible for the people who actually lived with him (John. 16:12-14). It means that the Spirit

⁵² Hans van der Geest, Presence in the Pulpit (Atlanta: John Knox Press, 1981), 143-53.

enlightens people to witness the risen Lord in their given setting. Therefore, the work of the Holy Spirit in preaching is to enlighten a preacher to be a witness of the risen Lord.

Furthermore, Thomas Long divides images of the preacher into four major groups: the herald, the pastor, the storyteller, and the witness.⁵³ He pays attention to the witness as an ideal image of the preacher. He spells out the strengths of the witness images as follows:

1. The preacher as witness is not authoritative because of rank or power but rather because of what the preacher has seen and heard.
2. The witness image embodies a way of approaching the Bible. Witnesses testify to events, and the event to which the preacher the same one proclaimed in Isaiah, "that you may know and believe me and understand that I am [God]." One of the essential ways that we come to "know" God is through the scripture, not because the Bible speculates about the nature of God in a metaphysical sense but because the Bible is itself the faithful witness to the interactions of God with the whole creation.
3. The witness is not called upon to testify in the abstract but to find just those words and patterns that can convey the event the witness has heard and seen.
4. The witness preacher has experienced it at some depth and is thereby involved in it.⁵⁴

Therefore, the work of the Holy Spirit in preaching is to allow a preacher to listen for a voice and look for a presence of God in the text. In other words, the role of the Spirit is to make preaching more fresh and more vivid.

⁵³ Thomas G. Long, The Witness of Preaching (Louisville: Westminster/John Knox Press, 1989), 23-47.

⁵⁴ Long, 44-45.

CHAPTER 3

A Theological Understanding of the Holy Spirit in Preaching:
According to John Wesley

The Character of the Holy Spirit in John Wesley

John Wesley understands the Holy Spirit in the context of the Trinity. In his sermon, On the Trinity, Wesley starts with the available experience of the Holy Spirit, the witness of the Spirit of God with the spirit of the Christian believer that he or she is a child of God.¹ Also, in his Letter to a Roman Catholic, Wesley expounds more fully the work of the Holy Spirit in believers: "I believe the infinite and eternal Spirit of God, equal with the Father and the Son, to be not only perfectly holy in himself [sic], but the immediate cause of all holiness in us: enlightening our understandings, rectifying our wills and affections, renewing our natures, uniting our persons to Christ, assuring us of the adoption of sons, leading us in our actions, purifying and sanctifying our souls and bodies to a full and eternal enjoyment of God."² Therefore, John Wesley views the activity of the Holy Spirit as expressing

¹ See Geoffrey Wainwright, "Why Wesley Was a Trinitarian," Drew Gateway 59 (1990): 33.

² John Wesley, The Works of John Wesley, vol. 10 (Grand Rapids: Zondervan Publishing, 1958), 82. Cited hereafter as Works.

the revealed purpose of God in Christ to remake the lives of all people and to sustain them for righteous living.

Furthermore, in the hymns composed and published by the Wesleys as evidence of their doxological practice, there are three main patterns of trinitarian reference. First, thanks and prayers may be addressed to the Father through the Son in the Holy Spirit. Second, the divine Persons may be invoked either separately or in succession. Third, praise may be ascribed to all three Persons together.³

Also, in the sermon, On the Trinity, the witness of the Holy Spirit is that the believer "is a child of God" and that "God the Father has accepted him through the merits of God the Son."⁴ Wesley writes in the Letter to a Roman Catholic, "the one God...is in a peculiar manner the Father of those whom he regenerates by his Spirit, whom he adopts in his Son as co-heirs with him and crowns with an eternal inheritance."⁵ "For John Wesley our salvation," Geoffrey Wainwright asserts, "is the differentiated but united work of the Three Persons of the Godhead; it sets us into an appropriate relation to each Person, and it gives us ... a share in their divine communion."⁶

³ Wainwright, 37.

⁴ Works, 6: 205.

⁵ Works, 10: 81.

⁶ Wainwright, 35.

Even though Wesley understands the Holy Spirit in the context of the Trinity, which looks speculative, he views the Spirit not in a cognitive way, but in an experiential way. In the sermon On the Trinity, he declares that he neither knows nor needs to know how "God is Three and One," but believes only that "God is Three and One." It is just the same as with the incarnation: "'The word was made flesh.' I believe this fact also... But as to the manner, how he was made flesh...I know nothing about it."⁷

Therefore, Wesley emphasized vitally experienced religion, in contrast to ceremonialism, legalism, mysticism or intellectualism.⁸ As William Cannon affirms, "it is useless to search Wesley's thought for any systematic presentation of the doctrine of the Third Person of the Trinity, but it is only necessary to read a few of his sermons in order to realize the tremendous emphasis that he gave to the work of the Holy Spirit in the lives of men [*sic*]."⁹ In addition, Rob Staples explains Wesley's theological perspective as follows:

John Wesley had little interest in a purely speculative theology. His energies were mostly invested in soteriological concerns. In his theology of the Holy Spirit, therefore, he turns quickly from such doctrinal matters as the nature,

⁷ Works, 6: 204.

⁸ Mack Stokes, 45.

⁹ William Cannon, The Theology of John Wesley (New York: Abingdon-Cokesbury Press, 1946), 241.

personality, and procession of the Holy Spirit, and the place of the Holy Spirit within the Trinity, to those subjects more directly related to the order of salvation and the work of the Spirit in Christian experience.¹⁰

Wesley is not content to stop with a consideration of what God does for us through the life and death of Christ but moves on to a positive statement of what God does in us through the Spirit. "It seems that all Wesley means by the Holy Spirit," William Cannon writes, "is merely the continuing inspiration of Christ. But the important thing is that the Holy Spirit represents God's immanence, and that he [sic] is always present to serve the needs of men [sic]."¹¹ The Spirit is the mediator between God and human beings, allowing human beings to experience God's reality.

God's being with us in the Holy Spirit functions as the leader who leads us into all truth and into all holiness. This means that the work of the Holy Spirit has two significant factors: leading us into convincing our sin and into being new being as a child of God, and leading us into being a responsible person as a holy being. "He [Wesley] felt compelled to proclaim the Holy Spirit's power," Mack Stokes comments, "to transform fallen people into new creations and to set them on their way toward holy living."¹²

¹⁰ Rob L. Staples, "John Wesley's Doctrine of the Holy Spirit," Wesleyan Theological Journal 21 (1986): 91.

¹¹ Cannon, 241.

¹² Mack Stokes, 45.

In other words, the work of the Holy Spirit can be described in two ways: the witness of the Spirit for assurance, and the fruits of the Spirit in the process of sanctification. The first function is related to the vertical vision and inner holiness, which indicate the relationship between God and human beings as children of God. The second function is related to the horizontal vision and outer holiness, which means the relationship between human and human as a holy being in the process of sanctification.

Therefore, Wesley taught that the Holy Spirit is present and active in major stage of Christian experience. A religion that is not experienced is dead and fruitless. As Mack Stokes asserts, "Wesley taught that the Holy Spirit's activity needs to be identified in the stages leading toward righteousness through faith in Jesus Christ. God is concerned with an inner transformation that leads directly into deeds of love and mercy."¹³ For Stokes's understanding on the work of the Holy Spirit in Wesley, the Spirit leads towards righteousness through faith and towards transformation into deeds of love and mercy. I regard the first as the vertical vision-a child of God, and the second as the horizontal vision-a holy being.

The first function of the Spirit is "the witness of the Spirit." Not only does the Holy Spirit communicate the

¹³ Mack Stokes, 46.

blessing of Christ's work in the act of man/woman's justification by giving him/her power over sin and by infusing righteousness into his/her life, but also the Holy Spirit becomes the voice of divine assurance within him/her and generates that confidence whereby he/she knows that he/she is a child of God.¹⁴

One of the Holy Spirit's offices is working "in the world" to bring believers to a conviction of sin.¹⁵ Wesley believes that human nature, in its unredeemed or natural state, is sinful. This condition is incurable apart from divine grace. He believes that the Holy Spirit is present in everyone even before conversion. This manifestation of the Spirit is called prevenient grace—"the grace or the presence of the Holy Spirit that precedes the grace that comes with the acceptance of Jesus Christ as Lord."¹⁶ The Holy Spirit as prevenient grace allows believers to be convinced that they are sinners.

Furthermore, the Holy Spirit helps us to receive Christ as Lord and to reveal to us the truth concerning Christ because none can accept Jesus as the Lord except by "experimental assurance" given by the Holy Spirit.¹⁷ In

¹⁴ Cannon, 215.

¹⁵ Colin W. Williams, John Wesley's Theology Today (New York: Abingdon Press, 1960), 98.

¹⁶ Mack Stokes, 47.

¹⁷ Williams, 99.

other words, the Holy Spirit is present in helping us have faith in God's forgiving love in Jesus Christ. Therefore, the Holy Spirit helps us convince our sin and believe that we are forgiven in Jesus Christ. Wesley views this stage as justification.¹⁸

In the stage of justification there are two movements, as Colin Williams explains: "(1) Preliminary faith, which includes the free response to God's prevenient grace and a desire to please him [sic] but is still only the 'faith of a servant.' (2) Justifying faith proper, which is a sure trust and confidence in Christ bringing a conviction of forgiveness, this being 'the faith of a son.'"¹⁹ Therefore, the Holy Spirit helps us to have the conviction of becoming a child of God.

Furthermore, Wesley makes a logical distinction between justification and the new birth. Justification implies only a relative change; in comparison, the new birth does a real change. In other words, the former changes our outward relation to God, so that enemies become children; by the latter our inmost souls are changed, from sinners to saints.²⁰ Paul had this in mind when he said, "Therefore, if any one is in Christ, he is a new creation; the old has passed away, behold, the new has come" (2 Cor. 5:17).

¹⁸ Williams, 100.

¹⁹ Williams, 65.

²⁰ Williams, 99.

For Wesley, the Aldersgate experience might be regarded as an experience of the new birth, which gives assurance. "Aldersgate experience," Yates explains, "was the foundation on which John Wesley's doctrine of Assurance or Witness of the Spirit was based."²¹ In his Journal entry for May 24, 1738,²² two basic elements stand out: 1. "I felt that I did trust in Christ, Christ alone, for salvation; and an assurance was given me that he had taken away my sins, even mine, and saved me from the law of sin and death." In other words, the abstract gospel had for him become personalized and concrete, so the response in the love tradition is not abstract or an impersonal reaction to God. 2. "I began to pray with all my might for those who had... despitefully used me and persecuted me. I then testified openly to all there what I now first felt in my heart." In other words, he felt a new responsibility for his fellow men. These are the timeless ingredients of Aldersgate: (1) personal involvement in the salvation provided for all people, and (2) social responsibility through witness, prayer and service. To this Wesley was forever after committed. The indicative of the Gospel, for Wesley, is forever linked with the imperative of the Gospel.

The witness of the Spirit furnishes us with a knowledge of what God has done for us in Christ and what we shall

²¹ A. S. Yates, The Doctrine of Assurance (London Epworth Press, 1952), 11.

²² Works, 1: 103.

become through the power of Christ's Spirit. "What we shall we become" implies the fruits of the Spirit as a holy being in the process of sanctification.

The witness of the Spirit helps to assure us that we are children of God and encourages us to be holy persons by taking responsibility for others. He/She may know that he/she is a child of God and that the Spirit does not deceive if he/she is possessed with humble joy, abhors his/her old self in dust and ashes, and is filled with meekness, patience, gentleness, long-suffering, and love,²³ consumed with the desire to do good.²⁴ Therefore, two inferences can be drawn from Wesley's teaching. The first is this: Let no one rest in any supposed testimony of the Spirit which is separate from its fruits. The second is this: Let no one rest in any supposed fruit of the Spirit without the witness.²⁵

Preaching in John Wesley

To explore Wesley's understanding of preaching, I will examine the concept of preaching in Wesley, major themes in his preaching, as well as his manner and style in delivering the sermon.

One statistically-minded researcher has estimated that John Wesley himself "preached no less than 52,400 times

²³ Works, 5: 119.

²⁴ Works, 5: 120.

²⁵ Cannon, 219.

between 1738, when he returned from Georgia, and 1791, when he preached his last sermon eight days before he died."²⁶

"About noon I preached at Woodseats, in the evening at Sheffield." Wesley wrote in his journal, July 28, 1757, "I do indeed live by preaching."²⁷ Even before he left England for Georgia, he could say to John Burton, "My tongue is a devoted thing."²⁸ The statistic and his description of preaching show the importance of preaching in his ministry.

In Wesley's preaching, the Word is received in four ways: Scripture, Tradition, Reason and Experience.²⁹ The Scripture is regarded as the primary source and criterion of Christian belief. By homo unius libri Wesley means a reliance upon the way of salvation given in the Scripture, which implies that the final authority in matters of religion is the Bible.³⁰ However, even though Scripture is the primary and God-inspired source, it is to be interpreted in the light of tradition and Christian experience with the aid of reason.

In other words, Scripture as a canon for the community of faith is the most important source because it is the

²⁶ Oscar Sherwin, John Wesley, Friend of the People (New York: Twayne Publishers, 1961), 71.

²⁷ Works, 2: 420.

²⁸ Quoted in Albert C. Outler, John Wesley's Sermons: An Introduction (Nashville: Abingdon Press, 1984), 24.

²⁹ Williams, 23-38.

³⁰ Williams, 25.

written revelation of God and conveys witness that in Christ God loves human beings. The tradition, understood not as a dead past but as a developing the Bible, helps us to illuminate the Bible, for it is helpful for the discovery of the right interpretation of Scripture in the history.

Experience is in fact capable of making the truth fresh and real to our lives. In other words, experience protects us from the fear of formalism and authenticates in our own lives the truth revealed in Scripture and in tradition, enabling us to claim the Christian witness as our own. Reason is another source because it helps us to arrive at a more detailed and precise knowledge of events and people and to think about the idea of God. John Wesley conceived and prepared his sermons with the help of these four sources.

Furthermore, Albert Outler understands John Wesley's preaching as follows: "This [preaching] was the principal means of gathering converts in Christian fellowship and of nurturing them in it."³¹ For Wesley, preaching is a means to persuade and encourage unbelievers to convert into a Christian faith community and allows believers to grow in the process of sanctification. Therefore, there are two functions in Wesley's preaching: "Preaching is an essential instrumentality for awakening sinners and for guiding the

³¹ Outler, John Wesley's Sermons: An Introduction, 24.

lives of the reborn."³²

John Wesley believed that oral preaching was the norm, for preaching must be an interpersonal encounter between the preacher and his/her audiences to be effective. However, he found an important difference between the principal aims of an oral and a written sermon: "The former is chiefly for proclamation and invitation; the latter is chiefly for nurture and reflection."³³ Even though he viewed the aims of oral and written sermons in different ways, he regarded, the function of preaching as a whole, was to invite unbelievers to enter the faith community and to nurture believers by reflecting a message in preaching.

Furthermore, Wesley classified his audiences as "natural man," "awakened," "babes in Christ" and "fathers in Christ," and fashioned his theme in preaching accordingly. For natural man/woman the aim of the preacher is to awaken them to spiritual peril, and a major theme is judgment and death. For the awakened the aim is to bring a sense of pardon and peace with God, and these major themes are the promises of Christ, atonement, and the love of God. For babes in Christ, the aim is to encourage growth in love to God and to people, and the theme is the sanctification of the whole of life. For fathers in Christ the aim is to

³² Gerald O. McCulloh, "The Discipline of Life in Early Methodism through Preaching and Other Means of Grace," in The Doctrine of the Church, ed. Dow Kirkpatrick (New York: Abingdon Press, 1964), 174.

³³ Outler, John Wesley's Sermons: An Introduction, 24.

encourage perfection in love, and its theme is entire sanctification as a present possibility.³⁴ For Wesley, therefore, preaching is a means to awaken and invite natural people to be Christians and to nurture believers unto Christian perfection.

There is another function in Wesley's preaching. In the preface to "Sermons on Several Occasions" he declared his intention:

First, to guard those who are just setting their faces toward heaven, (and who, having little acquaintance with the things of God, are the more liable to be turned out of the way,) from formality, from mere outside religion, which has almost driven heart-religion out of the world; and, Secondly, to warn those who know the religion of the heart, the faith which worketh by love, lest at any time they make void the law through faith, and so fall back into the snare of the devil.³⁵

Preaching not only awakens natural people and nurtures believers, but guards believers from false teachings and the tendency of formalism.

Wesley's understanding of preaching becomes more clear and vivid in the major themes of his sermons. His chief topics were the "practical doctrines of experimental

³⁴ Wesley A. Chambers, "John Wesley and Death," in John Wesley: Contemporary Perspectives, ed. John Stacey (London: Epworth Press, 1988), 159.

³⁵ Works, 5: 4.

religion";³⁶ and Wesley used the term "practical divinity."³⁷ Practical divinity implies that belief in God who was revealed in Jesus Christ produces a practical aspect in his/her daily life. In other words, the function of faith is to be a child of God, and its result should appear as love to God and to human beings.

Wesley's preaching holds a balance between two poles, such as the law and the gospel, work and faith, and Old Testament and New Testament. In his open letter, first published in the Armenian Magazine in 1779, addressed to "My dear friend," he placed emphasis on two components in a sermon as follows:

I mean by "preaching the gospel," preaching the love of God to sinners, preaching the life, death, resurrection and intercession of Christ, with all the blessings which in consequence thereof are freely given to true believers. By "preaching the law" I mean explaining and enforcing the commands of Christ briefly comprised in the Sermon on the Mount. Some think preaching the law only; others, preaching the gospel only. I think neither the one nor the other, but duly mixing both, in every place if not in every sermon. Sermons are law and gospel mixed together.³⁸

Therefore, Wesley attacked those who would preach only law or only gospel. The Christian preacher must hold both in tension.

³⁶ Horton Davies, Worship and Theology in England, vol. 3 (Princeton: Princeton University Press, 1961), 151.

³⁷ Thomas A. Langford, Practical Divinity: Theology in the Wesleyan Tradition (Nashville: Abingdon Press, 1983), 5.

³⁸ See Albert Outler, ed., John Wesley (New York: Oxford University Press, 1964), 232.

Wesley's sermon is not only an apologetic for the Christian doctrine but also suggestive for Christian life. Also, his sermons are not limited to morality, but also include matters of expediency and decency. For instance, his sermons deal with issues as health, sleep, redeeming the time, dress, marriage, the education of children, the danger of riches, making a will, pleasing all men, vocation, temperance, business, conversation, the use of leisure, and reading. One of the most famous sermons in this content is on "The Use of Money," in which he sums up with three aphorisms in the form of imperatives: "Gain all you can, Save all you can, Give all you can."³⁹

Another theme in his preaching was on "the catholic spirit." Wesley faced in the eighteenth century the conflict between religious bigotry and what he called the "catholic spirit."⁴⁰ In a sermon entitled "A Caution against Bigotry," Wesley warned of limiting God's action to those of one's own "party" or religious group. Wesley's sermon "Catholic Spirit" presents his conviction that love for God and neighbor is the heart of religion and that the catholic spirit is catholic love.⁴¹ This principle runs through his preaching as one of the major themes.

³⁹ Outler, John Wesley, 238.

⁴⁰ Kenneth L. Carder, "Doctrinal/Theological Themes for Preaching: John Wesley and the Galatian and Colossian Letters," Quarterly Review 12 (1992): 112-13.

⁴¹ Outler, John Wesley, 104.

In addition to these themes, Wesley's style and manner contribute to effectiveness of his preaching. Davies classifies Wesley's style as "the didactic type": "Wesley excelled in the didactic type of sermon where careful distinctions and logical development are required and that his chief distinction as a teacher lay in the field of Christian ethics and prudence."⁴² Didactic style in preaching has a logic, helped by reason. Wesley taught us the best general method in preaching: "to invite, to convince, to offer Christ; and, lastly, to build up-and to do this (in some measure) in every sermon."⁴³ In his method there was logical consistency in the cognitive level. However, it did not cease at the cognitive level. He asked hearers to feel God's presence, to respond upon a message and to act according to a message.

Also, Wesley's preaching is a "plain style." In his preface to his very first collection of Sermon on Several Occasions (1746) Wesley goes out of his way to stress his commitment to a "plain style" in preaching.⁴⁴ Wesley "abstained from all nice and philosophical speculations; from a perplexed and intricate reasoning; and as far as

⁴² Davies, 160.

⁴³ Outler, John Wesley, 144.

⁴⁴ Works, 1: 2: "I design plain truth for plain people."

possible, from even the show of learning, unless in sometimes citing the original Scripture."⁴⁵

There were reasons to use a plain style in Wesley's preaching. As an itinerant he rarely preached during 'church hours'; there were other times when people might conveniently be gathered. This also meant that he was always preaching to people on the move.⁴⁶ The situation give a clue of the reason why Wesley used a plain style. His itinerant preaching in the outdoors needed to be a simple and short message. Therefore, a plain style was the most proper in such a setting.

Also, he was influenced by his father and other preachers in this style. As Outler explains: "Wesley's championship of plain-style preaching had been influenced by his early admiration for his father's plain-style sermons and his discovery in Oxford of the sermons of Benjamin Calamy, William Tilly, and John Tillotson."⁴⁷ A plain sermon is not weak or shallow, but is instead more powerful, for the sermon appeals directly to the congregation and can move an audience.

Wesley also was particular in the manner in which preaching was done. He considered preaching a serious art. In fact, he was not slow in teaching his lay preachers

⁴⁵ Davies, 162.

⁴⁶ Outler, John Wesley's Sermons, 26.

⁴⁷ Outler, John Wesley's Sermons, 33-34.

homiletical principles. In his "Directions concerning Pronunciation and Gestures," Wesley covers the use of voice, facial expression, the use of gestures to enhance preaching.⁴⁸ Logic in presentation was also important to him. As Martin Schmidt puts it, "Wesley's sermons, in spite of their immediate appeal to the heart and to the will, reflect sound reasoning on Biblical Themes."⁴⁹ Therefore, his messages were presented in a logical and orderly manner.

Furthermore, there are thematic characteristics in Wesley's preaching. First, in his preaching he placed the emphasis on soteriology, the theology of salvation. The standard sermons are Wesley's most normative statement regarding the nature of salvation. A rough outline of the sermons seems to confirm this: "Sermons 1-16: the essence of salvation. Sermons 17-40: the order of salvation. Sermons 41-53: the application of salvation"⁵⁰ This concern grew out of his personal experience as well as intellectual perception.

In addition to Wesley's focus on the theology of salvation, he understood theology in a large context. He expanded salvation not only between God and human, but also between human and human. His preaching, based on

⁴⁸ Works, 13: 518.

⁴⁹ Martin Schmidt, "Wesley's Place in Church History," in The Place of Wesley in the Christian Tradition, ed. Kenneth E. Rowe (Metuchen, N.J.: Scarecrow Press, 1976), 72.

⁵⁰ Steve Harper, "Wesley's Sermon as Spiritual Formation Documents," Methodist History 26 (1988): 133.

soteriology, has a good balance between law and gospel, between practice and divinity, between the promise of Christ and the command of Christ, between conduct and doctrine, between justification and sanctification, between experience and intellectual, between freedom and accountability, and between "Christ died for us" and "Christ lives in us." For instance, holy living, being made in love, is the continuing process of God's sanctifying grace. Justification without sanctification is comparable to Bonhoeffer's concept of "cheap grace."

The balanced preaching in John Wesley made a significant contribution to the history of Christian thought when he recognized that the older Reformation tendency to polarize "faith alone" and "holy living" truncated the full Christian message.⁵¹ Also, his well-balanced preaching contributed to defense of the gospel against formalism, legalism and antinomianism because his preaching came from a burning heart: a passion toward God and a compassion toward humans. Therefore, his preaching can not be separated from his spiritual experience in his spiritual journey.

The Work of the Holy Spirit in Preaching in John Wesley

In Wesley's sermon entitled "The means of grace," he regarded praying, searching the Scriptures (which implies reading, hearing, and meditating), and receiving the Lord's Supper as the chief means of grace. He understood a means

⁵¹ Langford, 22.

of grace as "an outward sign of inward grace." All outward means cannot profit at all if separate from the Spirit.⁵² This means that the means of grace has to be helped by the Holy Spirit to experience "an outward sign of inward grace." In other words, for Wesley, "the Holy Spirit is central in the description of the meeting of God and human being."⁵³ I understand preaching in terms of Wesley's searching the Scriptures, which is a means of grace. This implies that for Wesley, preaching without the work of the Holy Spirit is impossible.

Furthermore, Wesley's preaching was based very deeply on the Bible. In Wesley's journal on June 5, 1766, he wrote, "My ground is the Bible. Yea, I am a Bible-bigot. I follow it in all things, both great and small."⁵⁴ Also, in a sermon he wrote: "To preach Christ, is to preach what he hath revealed, either in the Old or New Testament; so that you are then as really preaching Christ when you are saying, 'The wicked shall be turned into hell, and all the people that forget God,' as when you are saying, 'Behold the Lamb of God, which taketh away the sin of the world!'"⁵⁵

⁵² See "The Means of Grace," in Albert C. Outler and Richard P. Heitzenrater, eds., John Wesley's Sermons: An Anthology (Nashville: Abingdon Press, 1991), 160.

⁵³ See Robert W. Burtner and Robert E. Chiles, eds., A Compend of Wesley's Theology (Nashville: Abingdon Press, 1954), 91.

⁵⁴ Works, 3: 251.

⁵⁵ Quoted in Wilbur H. Mullen, "John Wesley's Method of Biblical Interpretation," Religion in Life 47 (1978): 100.

In other words, Wesley used the Bible as the final authority in matters of religion, and all other writings must be judged in the light of the revelation in Scripture.⁵⁶ Therefore, he took his stand with the Classical Protestant view of authority, such as Luther or Calvin, in exalting the Scripture as the absolute authority in matters of faith and practice.⁵⁷ This theme runs throughout all of his preaching.

The major reason why Wesley regarded the Bible as the final authority was that he understood it as the inspired book. The biblical authors, under the guidance of the Holy Spirit, recorded divine truth. He explained Scripture as follows:

Concerning the Scriptures in general, it may be observed, the word of the living God, which directed the first patriarchs also, was, in the time of Moses, committed to writing. To this were added, in several succeeding generations, the inspired writings of the other prophets. Afterward, what the Son of God preached, and the Holy Ghost spake by the apostles, the apostles and evangelist wrote. This is what we now style the *Holy Scripture*: this is that word of God which remaineth for ever: of which, though heaven and earth pass away, one jot or tittle shall not pass away. The Scripture therefore of the Old and New Testament, is a most solid and precious system of Divine truth.⁵⁸

⁵⁶ Williams, 25.

⁵⁷ R. Larry Shelton, "John Wesley's Approach to Scripture in Historical Perspective," Wesleyan Theological Journal 16 (1981): 37.

⁵⁸ John Wesley, Explanatory Notes Upon the New Testament (New York: Eaton & Mains, 1904), 5.

Therefore, for Wesley the Bible derived its authority from its divine inspiration. Also, the Spirit who inspired its writers must now inspire its readers and hearers. He commented on 2 Tim. 3:16 as follows: "The Spirit of God not only once inspired those who wrote it, but continually inspires, supernaturally assists those who read it with earnest prayer."⁵⁹ In other words, without the application by the Spirit, the written word is powerless. In his comment on Acts 7:38, he said the "oracles of God" are living and powerful because they are "applied by the Spirit."⁶⁰ On John 15:3, he says the Word is the "grand instrument of purifying the soul" when it is "applied by the Spirit."⁶¹ On Hebrews 4:12, the Word of God is "living and powerful" as it is "attended with the power of the living God."⁶²

Therefore, the Word of God can't be separated from the Spirit. If he/she reads the Bible without being attended by the Spirit, the Word of God will become powerless and dry. In other words, we have to read Scripture by being helped by the living witness of the Holy Spirit.

Furthermore, Wesley exhorted his listeners to read the text thoroughly, to examine the context, to interpret the

⁵⁹ Wesley, Explanatory Notes, 554.

⁶⁰ Wesley, Explanatory Notes, 294.

⁶¹ Wesley, Explanatory Notes, 258.

⁶² Wesley, Explanatory Notes, 571.

obscure passages in light of the clearer ones, to follow the analogy of faith, to seek in prayer the assistance of the Holy Spirit in correctly interpreting and understanding Scripture, and to apply faithfully to life what God teaches through Scripture.⁶³ A preacher as an interpreter is led by the Spirit to the true meaning of the biblical passage. Hence, in reading Scripture, which is the major process to prepare for preaching, the awareness of the illumination of the Word through the Spirit is basic to Wesley's hermeneutic.

In addition, Wesley divided grace of God into three features: preventing grace, justifying, and sanctifying. Wesley criticized the "absurdity" of the Calvinist supposition "that a natural man [sic] is as dead as a stone.... No man [sic] living is without some preventing grace, and every degree of grace is a degree of life."⁶⁴ Therefore, the Holy Spirit in preventing grace is present in everyone, and the grace of the Spirit precedes the grace that comes with the acceptance of Jesus Christ as Lord. In other words, the work of the Spirit in preventing grace is to give everyone latent possibility to accept Jesus Christ as Lord.

⁶³ Works, 14: 252-53.

⁶⁴ John Wesley, The Letters of the Reverend John Wesley, ed. John Telford, vol 6 (London: Epworth Press, 1931), 239.

In applying the work of the Spirit in the grace to preaching, I place the emphasis on relating the work to "paying attention to preaching." One of the most important factors in preaching is communication. Unless an audience pays attention to the preaching, it is impossible for a preacher to communicate with the audience and they are not able to follow the preaching. I understand the work of the Spirit in preventing grace as letting audience or non-believers pay attention to preaching.

In other words, one of the ways of achieving divine communication to people is not only by the written word but by the proclaimed word of preaching. Divine communication is impossible without the work of the Spirit in preventing grace, which spurs people to pay attention to preaching.

The Holy Spirit, in justifying grace, is present in helping us have faith in God's forgiving love in Jesus Christ. The work of the Spirit in the grace is to help and encourage us to accept Jesus Christ as Lord and to believe that we are accepted by God through Jesus Christ. Therefore, the important concept in this grace is acceptance--to accept and to be accepted.

The work of the Spirit in justifying grace is to help audiences to accept the proclaimed word as the Word is addressed to themselves. Wesley wrote in his journal on May 24, 1738 as follows:

In the evening, I went very unwillingly to a society in Aldersgate Street, where one was

reading Luther's Preface to the Epistle to the Romans. About a quarter before nine, while he was describing the change which God works in the heart through faith in Christ, I felt my heart strangely warmed. I felt I did trust in Christ, Christ alone for salvation; and an assurance was give me that he had taken away my sins, even mine, and saved me from the law of sin and death.⁶⁵

Albert Outler describes Wesley's Aldersgate experience as follows: "Aldersgate was less the reconstruction of Wesley's basic doctrines of God-in-Christ than an unexpected discovery of their power and effects. And its focus was the 'internal witness of the Holy Spirit' (as in Romans 8 and Ephesians 2:5, 8-10)"⁶⁶ In other words, by means of the Spirit can we have the faith to experience "a sure trust and confidence that God's love and mercy in Christ's sacrifice is for me."⁶⁷ Therefore, the witness of the Spirit works in preaching to make a theoretical knowledge of God's forgiving love into a personal inner reality and to accept personally and subjectively: "I am forgiven and accepted by God in Jesus Christ."

In addition, the Holy Spirit in sanctifying grace is present in enabling people to grow in grace and to move toward perfection in love toward God and toward other human beings. It implies that the work of the Spirit in the

⁶⁵ Works, 1: 103.

⁶⁶ Albert Outler, "A Focus on the Holy Spirit: Spirit and Spirituality in John Wesley," Quarterly Review 8 (1988): 9.

⁶⁷ Lycurgus M. Starkey, Jr., The Work of the Holy Spirit: A Study in Wesleyan Theology (New York: Abingdon Press, 1962), 49.

sanctifying grace is to encourage people to be "responsible selves." One of ways of being a responsible self is to respond to a message which is proclaimed in preaching.

In this sense, the Spirit in the sanctifying grace works toward letting the audience respond upon preaching to grow in grace and move toward perfection. The response can be expressed in two ways: passion toward God and compassion toward human beings. Therefore, the work of the Spirit in the grace is to lead audiences into responding upon preaching by being passionate toward God and compassionate toward human beings.

In summary, according to John Wesley the work of the Holy Spirit in preaching is to help the preacher understand the text, to allow the audience to pay attention to preaching, to persuade the listeners to accept preaching, and to develop the response to the message, which is proclaimed in preaching.

CHAPTER 4

A Theological Understanding of the Holy Spirit in Preaching:
According to Karl Barth

The Character of the Holy Spirit in Karl Barth

To understand the character of the Holy Spirit in the writing of Karl Barth, it is important to examine his understanding of the concept of God. Barth describes God as the "Wholly Other" who is transcendent, as totally different from human expectations and desires.¹ In other words, the basic for his theology is the separateness or distance between humans and God:

[I]f I have a system it is limited to a recognition of what Kierkegaard called the 'infinite qualitative distinction between time and eternity, and to my regarding this as possessing negative as well as positive significance: 'God is in heaven, and thou art on earth.' The relation between such a God and such a man [sic], and the relation between such a man [sic] and such a God, is for me the theme of the Bible and the essence of philosophy.²

Barth saw the same type of crises in Paul. Paul was primarily concerned with "the permanent Krisis of the relation of time and eternity."³

However, it is true in Jesus Christ by which the hidden "Wholly Other" breaks vertically into our history. Without

¹ See Clifford Green, Karl Barth: Theologian of Freedom (San Francisco: Collins, 1989), 17.

² Karl Barth, The Epistle to the Romans (London: Oxford University Press, 1933), 10.

³ Barth, Epistle to the Romans, 10.

God's self-revelation in Jesus Christ, humans could not experience God because of the "infinite qualitative distinction between time and eternity" and "the permanent Krisis of the relation between God and human being." God's self-revelation in God's Word, in Jesus Christ, is the starting-point of Barth's theology.⁴ In other words, he intends to develop a theology grounded upon the Word of God, Jesus Christ, "in whom God has spoken His [sic] Word to man [sic] once for all."⁵ Therefore, his concern is to magnify the sovereignty of God which is revealed in the Word of God, rather than the religiosity of human beings. His theological perspective is "from God to human beings" and "from above to below."

Furthermore, for Karl Barth the concept of freedom is very significant. The work of creation, the covenant, and redemption is the reality in which God exists, lives and acts and makes God known. It is "the work of God's free love."⁶ It implies that God is freedom and God is love. Through the Word of God, God expresses God's character, which is love and freedom. In the tradition of the Bible, Augustine and classical theology, genuine freedom has content; freedom is a freedom from evils, oppressions, and

⁴ Herbert Hartwell, The Theology of Karl Barth (Philadelphia: Westminster Press, 1964), 73.

⁵ Karl Barth, Dogmatics in Outline (New York: Harper & Row, 1959), 18.

⁶ Barth, Dogmatics in Outline, 39.

sin, a freedom for an authentically human life with God and with our human companions--in a word, humanity.⁷ Eberhard Juengel chose the theme of freedom in Barth to conclude his tribute to Barth as follows:

Barth's lifework is a free theology worthy of a free man. This is ultimately due to the fact that his work was nothing less than an essay in the theology of freedom, speaking of the sovereign freedom of a gracious God and of the justified freedom of the human being who receives that grace. Barth consciously responded with a Yes to both this freedom of God and this freedom of the human being.⁸

Therefore the major theme of Karl Barth's theology is God who is "the Wholly Other" and "the Hidden One," who encounters human beings in the Word of God, Jesus Christ, because God loves human beings in freedom.

Also, Barth understands the Holy Spirit in the context of the Trinity. Hartwell explains the Trinity in Barth's theology as follows: "He designates God the Father primarily as God the Creator, God the Son primarily as God the Reconciler and God the Holy Spirit primarily as God the Redeemer, insisting at the same time that in creation as well as in reconciliation and redemption God is always at work in the unity of His [sic] three modes of being."⁹ Also, Barth explains "everything depends on the fact that

⁷ Green, 12.

⁸ Eberhard Juengel, Karl Barth: A Theological Legacy (Philadelphia: Westminster Press, 1986), 20.

⁹ Hartwell, 76.

the content of the three articles can't be separated from each other, that in all that is said in these three articles about God the Creator and God in His action in Jesus Christ and in His operation as the Holy Spirit...."¹⁰ In addition, he asserts the Trinity as follows:

The content of revelation is God alone, wholly God, God himself. But as God solely and wholly reveals himself, he makes himself known in the three persons of his one essence. He, the eternal father, is the Lord at the beginning and end of the contradiction of our existence. He, the eternal Son of the Father, is the living Lord in the midst of our contradiction. He, the eternal Spirit of over the contradiction, addressing us as God's children and servants, and giving us faith and obedience.¹¹

Therefore, the Holy Spirit in the context of the Trinity is "Redeemer," "Operator," and "the Eternal Spirit giving us faith and obedience." Jesus Christ is the Reconciler who is to restore the communion of sinful human beings with God, and as the Redeemer, the work of the Holy Spirit is to "set us free" from sin and allows us to become the children of God.¹² The function of the Holy Spirit as the Redeemer is to set us free from sin and permit us to live in freedom. In other words, God's intention revealed in Jesus Christ is operated by the Holy Spirit. The

¹⁰ Barth, Dogmatics in Outline, 43.

¹¹ Karl Barth, The Goettingen Dogmatics: Instruction in the Christian Religion, vol. 1 (Grand Rapids: Eerdmans Publishing, 1991), 87.

¹² Karl Barth, The Doctrine of the Word of God, vol. 1, pt. 1 of Church Dogmatics (Edinburgh: T. & T. Clark, 1936), 513, hereafter cited as Church Dogmatics.

revelation in Jesus Christ occurred only once for all. This implies that the Word of God in Christ is eternal. The eternity of the Word of God in Christ is possible by the eternal Spirit, who gives the "Church utterance to speak of the Word of God."¹³

In other words, humans need revelation, as surely as he/she is lost without it. He/She requires that revelation should become manifest to him/her, i.e., that he/she should become open to revelation. But that is not a thing within the power of human beings. "It can only be God's own reality if it does happen, and it is therefore a thing only in God's power, that it can happen."¹⁴ Therefore, we experience God's presence with us through the Holy Spirit.

Furthermore, the Holy Spirit makes it possible for us to experience the Word of God, which is objective reality of God's revelation in history, in subjective reality through the Holy Spirit. Revelation has taken place. The Word has become flesh. God has revealed himself/herself as the One who is free for us. Revelation is an "objective" reality. However, the Holy Spirit is the "subjective reality" of revelation. Barth uses the term "the Holy Spirit, the Subjective Reality of Revelation," which indicates "God's revealedness among us and in us really comes to us in

¹³ Church Dogmatics, 1.1: 539.

¹⁴ Church Dogmatics, 1.1: 516.

revelation."¹⁵

In other words, it is the work of the Son or Word of God that God can speak to us; it is the work of the Holy Spirit that we hear the Word of God,¹⁶ so the objective reality of revelation in the Word of God becomes the subjective reality of revelation in the Holy Spirit. For instance, the Holy Spirit shows us that we are sinners and thus enemies of God's grace, and therefore cannot hear the Word of God, that is to say, perceive, accept and obey it as a Word from God unless through the Holy Spirit.

Therefore, as Philip Rosato asserts, "at the heart of the pneumatic methodology, which Barth admires in the thought systems of his opponents, lies the key element of a mediating principle between God's self-revelation in Jesus Christ and the Christian's response of faith."¹⁷ This implies that Barth views the Holy Spirit as the true mediator between objective revelation and subjective faith.

As I mentioned above, the function of the Holy Spirit is not only to hear the Word of God in the subjective sense, but also to set us free from sin and permit us to live in freedom. "In the Holy Spirit we know that we cannot ascribe

¹⁵ Karl Barth, The Doctrine of the Word of God, vol. 1, pt. 2 of Church Dogmatics (Edinburgh: T. & T. Clark, 1956), 207.

¹⁶ Church Dogmatics, 1.1: 468.

¹⁷ Philip J. Rosato, The Spirit as Lord: The Pneumatology of Karl Barth (Edinburgh: T. & T. Clark, 1981), 17.

to man any freedom of his own for God," Barth writes, "any possibility of his own to become the recipient of revelation."¹⁸

In addition, Barth regards the Holy Spirit as a hidden and effective power. He views the Holy Spirit as the real power that is hidden not only to the environment but also to the very theology which serves the community.¹⁹ For instance, he explains the work of the Holy Spirit in its three functional powers.

The Holy Spirit is the awakening power in which Jesus Christ has formed and continually renews His body, i.e., His own earthly historical form of existence, the one holy catholic and apostolic church.²⁰

The Holy Spirit is the quickening power with which Jesus the Lord builds up Christianity in the world as His body, i.e., as the earthly-historical form of His own existence, causing it to grow....²¹

The Holy Spirit is the enlightening power of the living Lord Jesus Christ in which He confesses the community called by Him as His body, i.e., as His own earthly-historical form of existence, by entrusting to it the ministry of His prophetic

¹⁸ Church Dogmatics, 1.2: 246.

¹⁹ Karl Barth, Evangelical Theology: An Introduction (Grand Rapids: Eerdmans Publishing, 1963), 52-53.

²⁰ Karl Barth, The Doctrine of Reconciliation, vol. 4, pt. 1 of Church Dogmatics (Edinburgh: T. & T. Clark, 1956), 643.

²¹ Karl Barth, The Doctrine of Reconciliation, vol. 4, pt. 2 of Church Dogmatics (Edinburgh: T. & T. Clark, 1958), 614.

Word....²²

Therefore, the Holy Spirit is the latent and hidden power, but it is also the awakening, quickening, and enlightening power not only to encounter the Word of God in a subjective sense, to set the human being free from sin and to permit them to live in freedom, but also to build up the Church, "His (Jesus Christ) own earthly-historical form of existence."

Furthermore, to set humans free from sin is to awaken sinners; as a result, we are liberated from blindness and bondage to sin. In other words, being set free from sin is to enable us to receive God's revelation in Jesus Christ in faith and to live by that faith.²³ Therefore, the Christian life, the life of God's children, consists in two concepts: in the love and praise of God. With these two terms Barth wants to repeat what is expressed as the substance of the Christian life in the "twofold commandment to love." The love of the neighbor is understood as praise of God.²⁴ Therefore, Barth does not ignore the social sense of the work of the Holy Spirit.

²² Karl Barth, The Doctrine of Reconciliation, vol. 4, pt. 3/2 of Church Dogmatics (Edinburgh: T. & T. Clark, 1958), 681.

²³ Church Dogmatics, 1.1: 513ff.

²⁴ Otter Weber, Karl Barth's Church Dogmatics: An Introductory Report on Volumes I: 1 to III: 4 (Philadelphia: Westminster Press, 1953), 54.

Preaching in Karl Barth

The greatest part of Barth's discussion of preaching occurs under the heading, "the Word of God," which is the starting point of his theology. He believes that God wills to reveal Himself/Herself in the Word of God. He describes the three forms of God's word to human beings as follows: As the revealed Word of God it is spoken by God to prophets and apostles in Jesus Christ; as the written Word of God it is attested in Holy Scripture; as the proclaimed Word of God it is conveyed by the Church in its preaching and in its sacraments.²⁵

However, the revealed Word of God never meets us anywhere in abstract form; rather, it approaches us in the witness of the Bible and the Church's proclamation. In a significant passage Barth describes the mutual relationship between the three forms of God's Word to human beings as follows:

The revealed Word of God we know only from the Scripture adopted by Church proclamation, or from Church proclamation based on Scripture. The written Word of God we know only through the revelation which makes proclamation possible or through the proclamation made possible by revelation. The proclaimed Word of God we know only by knowing the revelation attested through Scripture or by knowing the Scripture which attests revelation.²⁶

²⁵ Hartwell, 62.

²⁶ Church Dogmatics, 1.1: 136.

Therefore the Word of God is that God spoke in the revealed Word of God in the past and speaks and will speak in the written and proclaimed Word of God continuously.

Also, Barth places the emphasis on the proclamation of the gospel in the church, so he asserts that the task of the church is to proclaim the Word spoken by God.²⁷ He understands theology as "science seeking the knowledge of the Word of God spoken in God's work."²⁸ Carl Starkloff summarizes Barth's position in Church Dogmatics as "God, revealing Himself in Jesus Christ, chooses out all believers to proclaim the kingdom of God in the world."²⁹ Barth declares:

Proclamation is human language in and through which God Himself speaks, like a king through the mouth of his herald, which moreover is meant to be heard and apprehended as language in and through which God Himself speaks, and so heard and apprehended in faith as the divine decision upon life and death, as the divine judgment and the divine acquittal, the eternal law and the eternal gospel both together.³⁰

Therefore, proclamation uses human language, so human language serves to reveal God's intention especially in preaching.

²⁷ Barth, Dogmatics in Outline, 11-12.

²⁸ Barth, Evangelical Theology, 49.

²⁹ Carl F. Starkloff, The Office of Proclamation in the Theology of Karl Barth (Ottawa: St. Paul University, University of Ottawa Press, 1969), 13.

³⁰ Church Dogmatics, 1.1: 57.

Furthermore, Barth's definition of preaching supports the proclaimed word of God by using human language. Barth gives us a basic definition:

1. Preaching is the Word of God which he himself speaks, claiming for the purpose the exposition of a biblical text in free human words that are relevant to contemporaries by those who are called to do this in the church that is obedient to its commission.
2. Preaching is the attempt enjoined upon the church to serve God's own Word, through one who is called thereto, by expounding a biblical text in human words and making it relevant to contemporaries in intimation of what they have to hear from God himself.³¹

Preaching for Barth has a dual aspect: The Word of God and human speech. In preaching God is the one who works for the Word of God, and second, we humans must try to point to what is said in Scripture. This implies that preaching is neither a man's/woman's sole attempt nor God's, but a cooperative work between God and preachers in making a sermon.

In preaching, even though a preacher uses his/her own words, Barth believes quite strongly that God is actually speaking when he/she preaches, for "preaching is God's own word."³² There are several reasons why Barth argues that preaching is God's Word. First, in preaching, God will make himself/herself heard, so it is he/she who speaks, not

³¹ Karl Barth, Homiletics (Louisville: Westminster/John Knox Press, 1991), 44

³² Karl Barth, The Preaching of the Gospel (Philadelphia: Westminster Press, 1963), 54.

humans.³³ God speaks to us through the mouth of a preacher, so Barth affirms that preaching does not differ in essence from that of the prophets and apostles who "saw and touched."³⁴ Second, preaching is God's word because preaching is not the preacher's attempt to add something to Revelation; rather it reproduces in thought that one unique event, the gift of God's grace. Since God has nothing to say apart from Jesus Christ, the spoken Word of God cannot be about anything else.³⁵ Therefore, he does not recommend the preacher to use his/her personal experience as an illustration.³⁶ Third, Barth warns that proclamation is and always will be man's word, becoming God's Word when and where God pleases.³⁷ He admonishes us that preaching becomes humanized or secularized words. Therefore, Barth understands preaching as one-directed words: from God to human being.

This one-direction of preaching infers another typical understanding on preaching for Barth. Preaching is God's commission and commandment, so preaching "should be the proclamation of the Church's obedience to the task committed

³³ Barth, Preaching of the Gospel, 10.

³⁴ Barth, Preaching of the Gospel, 14.

³⁵ Barth, Preaching of the Gospel, 21.

³⁶ Karl Barth, Prayer and Preaching (London: SCM Press, 1964), 100 as quoted in William J. Carl, III, Preaching Christian Doctrine (Philadelphia: Fortress Press, 1984), 23.

³⁷ Starkloff, 16.

to her by Christ."³⁸ Thus preaching takes place in obedience by listening to the will of God. Even though God uses the human words to communicate with human being, through preaching God exercises the sovereign power of God, and we perform obedience to God.

When preaching is undertaken in obedience, it is all-powerful; it becomes "kerygma," pointing the way from the Epiphany to the Day of the Lord.³⁹ The theme of Barth's preaching is the movement from the Epiphany-God has revealed himself/herself-to the Day of the Lord-God will reveal himself. The first coming of Jesus, which began with the Epiphany, makes it manifest that God is present with us.

Therefore, the first major theme in Barth's preaching is Immanuel--God's being with us. Barth was convinced that the whole task of the sermon is to proclaim just God's presence among us: to state as clearly as possible that God speaks to us in the person of Jesus Christ,⁴⁰ for God with us is the central point of all preaching.

The second major theme is forgiveness. The purpose of the incarnation of God in Jesus Christ is to forgive human beings. As Barth explains, "the preacher, justified by God's free grace, speaks as a forgiven sinner to forgiven

³⁸ Barth, Preaching of the Gospel, 30.

³⁹ Starkloff, 120.

⁴⁰ Robert W. Duke, The Sermon as God's Word: Theologies for Preaching (Nashville: Abingdon Press, 1980), 14.

sinners and is blessed (read: sanctified) by the gospel."⁴¹ His stress on the preacher as a forgiven sinner leads us into regarding God's forgiving as one of the major themes in his preaching. He places the emphasis on sin as forgiven sin in preaching.⁴²

The third major theme in his preaching is reconciliation. "Preaching, when it is true to what God has revealed to us, effects reconciliation; and wherever men receive this Word, there is the Church, the assembly of those who have been called by the Lord."⁴³ God's presence with us in Jesus Christ allows us to be forgiven by God's grace; as a result, we are qualified for being a child of God, reconciled with God.

Therefore, the theme in Barth's preaching is rooted to the Bible: "the purpose of the preaching is to explain the Scriptures."⁴⁴ This implies that his preaching is biblical, so he places stress on the origin of the gospel in the Bible: "The gospel is not to be found in our thoughts or our hearts, but in the Scriptures."⁴⁵

In addition, the preacher's task requires him/her, as Barth sees it, simply to follow the lead of the text and

⁴¹ Barth, Homiletics, 8.

⁴² Barth, Homiletics, 52.

⁴³ Barth, Preaching of the Gospel, 22.

⁴⁴ Barth, Preaching of the Gospel, 42.

⁴⁵ Barth, Preaching of the Gospel, 45.

repeat what is there. This is not to say that preaching is merely a recital of ancient history. Rather, it is pursuit of the ancient object of the text in the contemporary situation. Barth, therefore, characterizes a true Christian preacher in this way: (1) the preacher puts his/her trust in Scripture; (2) he/she respects Scripture as the source of his/her message which lies outside himself/herself; (3) he/she thoroughly studies the text with all the tools available to him/her; (4) he/she contents himself/herself with the answer to man/woman's question which the Scriptures provide; and (5) he/she yields himself/herself to the movement of the Word of God when and as the Bible becomes God's word for him/her.⁴⁶

Even though Barth understands preaching as coming directly from God down toward human beings, he does not neglect the changing context of a preacher. "This content must be found" he writes, "each time in the middle space between the particular text in the context of the whole Bible and the particular situation of the changing moment."⁴⁷ This means that the text has to be interpreted into the context.

Barth's stress on the Word of God, seems to be fundamentalist, a theology which insists in the innerrancy

⁴⁶ Barth, Preaching of the Gospel, 43-47.

⁴⁷ See Lischer, 338.

and "absolutely errorless" of the Bible.⁴⁸ But his interest is "to see through and beyond history into the spirit of the Bible, which is the Eternal Spirit."⁴⁹ Therefore, he recommends the preacher to use exegetical tools to excavate the Word of God in the Bible by interpreting or exegeting the text: "The historical-critical method of Biblical investigation has its rightful place: it is concerned with the preparation of the intelligence-and this can never be superfluous."⁵⁰

In addition, Barth does not ignore ethical teaching in preaching. "Preaching ought to proclaim with certitude that 'all is accomplished,' but also that 'everything must be changed'."⁵¹ He places the final focus of the sermon on application of the idea or insight to the hearer's life. For instance, in his sermon, "Look Up to Him!"⁵² there is a greater depth of involvement sought and expected in connection with the conclusion of a message. While the introduction of the sermon is to secure the hearer's

⁴⁸ George M. Marsden, Understanding Fundamentalism and Evangelicalism (Grand Rapids: Eerdmans Publishing, 1991), 37.

⁴⁹ Barth, Epistle to the Romans, 1.

⁵⁰ Barth, Epistle to the Romans, 1.

⁵¹ Quoted in Starkloff, 121.

⁵² Karl Barth, "Look Up to Him!," in The Twentieth Century Pulpit, ed. James W. Cox (Nashville: Abingdon, 1978), 15-19.

interest, the conclusion of the sermon is to prod the hearer into action.

Furthermore, Barth explains, "evangelical ethics will leave the pronouncement of unconditional imperatives to God. Its task is to emphasize the reality and the conditioning of human life, lived in the light of the divine imperative."⁵³ In answer to the question of the Church's role in regard to social evils, Barth replies:

If there is such a thing as proclamation of the Word of God, and if preaching is foremost in proclamation, then it must speak to social situations, since sin is mixed up in the social order. The Gospel enters into the life of man. But social action must not be separated from proclamation of the Word.⁵⁴

Therefore, he understands preaching in the context of the Word of God, which is God's presence, forgiveness, and reconciliation. The Word of God moves us not only to reconcile with God but also to be a responsible person in society.

The Work of the Holy Spirit in Preaching in Karl Barth

The work of the Holy Spirit in preaching occupies a very significant place in Barth's theology. The work of the Holy Spirit is to make the Bible and preaching become the Word of God. As Hartwell explains, "[For Karl Barth] the Bible and the Church's proclamation can indeed become the Word of God by the free grace of God and in the power of the

⁵³ Karl Barth, The Humanity of God (Richmond: John Knox Press, 1960), 85.

⁵⁴ Barth, Humanity of God, 86.

Holy Spirit and in that case become identical with revelation."⁵⁵ The Holy Spirit allows the Bible to become the written Word of God and preaching to become the spoken Word of God. It indicates that the Spirit grants the Bible to be the authoritative book in religious life and preaching to be authoritative word. Preaching is different from a general lecture in a classroom, for the Holy Spirit makes preaching function as the spoken Word of God.

In addition, Barth interprets the church, the body of Christ, as "the earthly-historical form of existence of Jesus Christ Himself."⁵⁶ The church is the body of Christ created by the power of the Holy Spirit. He says,

As the work of the Holy Spirit the Christian community, Christendom, the Church is a work which takes place among men in the form of a human activity. Therefore it not only has a history, but it exists only as a definite history takes place, that is to say, only as it is gathered and lets itself be gathered and gathers itself by the living Jesus Christ through the Holy Spirit.⁵⁷

One of the major works of the Holy Spirit is to establish the church as the body of God.

Furthermore, preaching is based on the church. Barth perceives preaching in the context of the church, so he asserts that "preaching must be done in the sphere of the church, i.e., in concrete connection with the existence and

⁵⁵ Hartwell, 71.

⁵⁶ Church Dogmatics, 4.1: 661.

⁵⁷ Church Dogmatics, 4.1: 650.

mission of the church...we are simply forced, since it is the only place at which we can stand. This place is the church."⁵⁸ Therefore, the Holy Spirit creates the church, and the church provides the place for preaching. It implies that the work of the Holy Spirit allows preaching to be possible, so the Spirit is the most fundamental support in preaching.

The work of the Holy Spirit does not cease from creating the church, rather the church is "created and continually renewed by the awakening power of the Holy Spirit."⁵⁹ However, regarding the awakening power, my concern is not about the renewing function in the church, but about the function of the awakening power in preaching.

The starting point of the awakening power is upon the understanding of human beings. Humans can never understand the revelation of God but understand only that God has opened his/her eyes to the knowledge, that God has made him/her free and ready for it, that a miracle has taken place in him/her.⁶⁰ Barth quotes Luther's words to explain the awakening power of the Holy Spirit: "The Holy Spirit has called me by the Gospel, enlightened me with His gifts, sanctified and maintained me in a right faith, as He calls and gathers and enlighten the whole of Christendom, keeping

⁵⁸ Barth, Homiletics, 56.

⁵⁹ Church Dogmatics, 4.1: 661.

⁶⁰ Church Dogmatics, 4.1: 646.

it to Jesus Christ in the true and only faith."⁶¹

Therefore, the Spirit awakens human being to faith.

By the awakening power of the Holy Spirit it is gathered in "the unity of the faith to this message, i.e., to the One who, according to this message, is the living Lord. For in faith in this message it can recognize the One of whom it speaks, the Judge who was judged for the unjust, as its Lord who is also the Lord of the world."⁶² The power of the Spirit allows preachers to proclaim the one message, which is about the One who is the living Lord. It means that preaching has unity in content: the living Lord. Even though there are various ways to deliver the sermon, there is unity in the message. Even though there are cultural, historical, and racial differences among preachers, there is unity in the message. Therefore, the work of the awakening power of the Holy Spirit in preaching provides unity in the pulpit.

The awakening power of the Holy Spirit functions as the mediator between God-"the Wholly Other"-and human beings. In other words, we are able to experience the objective revelation of God in Jesus Christ as subjective revelation. The Spirit awakens us to experience "the subjective realization of the atonement."⁶³ Barth describes this

⁶¹ Church Dogmatics, 4.1: 645.

⁶² Church Dogmatics, 4.1: 725.

⁶³ Church Dogmatics, 4.1: 645.

awakening power, which makes the Word of God heard, as follows:

As the Scriptural announcement of God's revelation must be ever increasingly *becoming* the voice of the Living God to us, seeing that God is continually saying to us what He said by the mouth of prophets and apostles once for all, so too the outer and inner constraints of our existence must be ever *acquiring* the character of divine indications, duties and promises through the divine speech to us.⁶⁴

Therefore, the awakening power of the Holy Spirit continually allows preaching to be afresh and vivid. Barth places the stress on the freshness of preaching:

A living community is that which is assembled and edified and sent by the witness of the Holy Spirit. A living Christian is a Christian who receives the witness of the Holy Spirit and conforms and is faithful to it. Living preaching is preaching which is awakened and activated by the witness of the Holy Spirit, challenging from within the community itself to a fresh hearing of His witness.⁶⁵

Furthermore, Barth offers three ways in which we may understand the influence of the Holy Spirit. First, the Spirit guarantees humans his/her personal participation in revelation, his/her ability to say Yes to the Word.⁶⁶ Second, the Spirit gives humans the instruction and guidance which he/she cannot give to himself/herself, saying Yes as man's/woman's Paraclete, a Yes which he/she must repeat: "As

⁶⁴ Karl Barth, The Holy Ghost and the Christian Life (London: Frederick Muller, 1938), 23-24.

⁶⁵ Church Dogmatics, 4.2: 127.

⁶⁶ Church Dogmatics, 1.1: 518.

our teacher and leader He is in us, not as a power of which we might become the lords. He is himself the Lord."⁶⁷

Third, it is the climax and significance of the two foregoing statements. Barth writes:

Exegetically very obscure but, materially, certainly of most central importance is this fact, that the Spirit is the great, the only possibility, in virtue of which man can so speak of Christ, that their language becomes testimony, therefore that the revelation of God in Christ becomes actual anew by this speaking.⁶⁸

Therefore, the work of the awakening power of the Holy Spirit in preaching is to free men/women from sin and allow them to hear and proclaim the Word of God. This implies that a preacher is able to have conviction in what he/she proclaims.

In addition to the awakening power, Barth deals with the quickening power of the Holy Spirit. This quickening power causes the Church to grow, sustains and orders the church as the communion of His saints.⁶⁹ Barth regards the true growth of the church to be "not extensive but intensive; its vertical growth in height and depth."⁷⁰ This means that the quickening power of the Spirit enables the church to grow intensively in the relationship between God

⁶⁷ Church Dogmatics, 1.1: 519.

⁶⁸ Church Dogmatics, 1.1: 520.

⁶⁹ Church Dogmatics, 4.2: 614.

⁷⁰ Church Dogmatics, 4.2: 648.

and the community-vertical growth in the connection with God.

Likewise, the quickening power functions as the intensifier to deepen the relationship between God and a preacher. Occasionally, it is easy to find a preacher who tries to have a good reputation extensively and horizontally among people. However, the work of the Holy Spirit, the quickening power, is to encourage preachers to seek not an extensive and horizontal reputation of preaching, but to encourage intensive and vertical growth more deeply and highly.

The quickening power of the Spirit works for building up the church.⁷¹ Barth views upbuilding of the church as integration as he writes:

We have a plurality of men, gathered by the proclamation of the Gospel for the purpose of proclaiming it in the world. These men need to be brought together, to be constituted, established and maintained as a common being-one people capable of unanimous action.⁷²

He finds the unanimous action for integration in love: "The establishment of a wholly positive relationship, in which the different pieces are fitted together, is thus the main problem in the construction of this building. It is love (for one's neighbor) which builds the community."⁷³

⁷¹ Church Dogmatics, 4.2: 615.

⁷² Church Dogmatics, 4.2: 635.

⁷³ Church Dogmatics, 4.2: 635.

Therefore, the quickening power works for the upbuilding of the church, which is accomplished by integrated action-love. Barth sees love as mutual dependence and support which is originated from self-giving. He writes:

with the upbuilding of the Christian community there takes place as the act of the individual Christian-an act which is different but cannot be separated from it-that which we have provisionally called self-giving. And conversely, in and with this act of the individual Christian in his unity with all others there takes place the upbuilding of the Christian community.⁷⁴

The quickening power of the Spirit works in preaching. The power encourages a preacher to love and listen to the congregation's need for mutual support and to keep what they need in mind. The preacher tries to find a way to solve their needs based on the Bible. Therefore, the quickening power of the Spirit allows a preacher to pay attention to those in the congregation who are in crisis.

Furthermore, the quickening power persuades a preacher to be concerned with social issues. Preaching on social issues is taboo among many popular preachers. The power requires us to love by doing self-giving for the integration of the church beyond the fence of the local church. Therefore, the function of the power in preaching is to persuade a preacher to pay attention to his/her congregation in order to find their need and to extend a preacher's concern beyond an "inside the church."

⁷⁴ Church Dogmatics, 4.2: 730.

Barth explains the outreaching of the church as follows: "The community of Jesus Christ is for the world, i.e., for each and every man, for the man of every age and place who finds the totality of earthly creation the setting, object and instrument and yet also the frontier of his life and work."⁷⁵ The community of Jesus Christ is sent out into the world. In God's sending us into the world, the enlightening power of the Holy Spirit enables us to know the world as it is.⁷⁶ Also, the power allows us to keep living in hope until the second coming of Jesus.⁷⁷

In preaching on social concerns, the enlightening power helps a preacher to clarify the setting of the world. However, "Ill-prepared persons preaching about the gospel and social issues," J. Alfred Smith asserts, "can be more deadly and destructive than those timid souls who strive to explain biblical texts without offering any social application."⁷⁸ Special preparation is necessary in order to preaching on social issues. In the process of the preaching, Barth believes that the enlightening power of the Holy Spirit works for clarifying the social context.⁷⁹

⁷⁵ Church Dogmatics, 4.3/2: 762.

⁷⁶ Church Dogmatics, 4.3/2: 772.

⁷⁷ Church Dogmatics, 4.3/2: 929.

⁷⁸ J. Alfred Smith, "Preaching and Social Concerns," in Handbook of Contemporary Preaching, ed. Michael Duduit (Nashville: Broadman Press, 1992), 509.

⁷⁹ Church Dogmatics, 4.3/2: 772.

In summary, the work of the Holy Spirit in preaching, for Barth, makes it possible that preaching is the Word of God. The awakening power of the Spirit works for fresh and confirmative preaching. The quickening power of the Spirit works for congregation-centered preaching. The enlightening power of the Holy Spirit works for insightful preaching on social issues.

CHAPTER 5

Conclusion:

An Application of the Holy Spirit for Preaching in the Korean Church Setting

In this chapter, I suggest a model of a workshop as an application of the Holy Spirit for preaching in the Korean church setting. For the model of a workshop, it requires a few steps to make it. First, I will summarize briefly the understanding of the Holy Spirit in the history of the Korean church. I tried to find resources regarding the work of the Holy Spirit in preaching in the Korean church, but I could not find the proper information; consequently, I will draw it from the understanding of the Holy Spirit in the history of the Korean church. Second, I will describe my understanding of the work of the Holy Spirit in preaching based on what I have examined in previous chapters and what I observed as problems of the understanding of the Holy Spirit in the Korean church.

The understanding of the Holy Spirit in the Korean church has changed, depending upon the historical setting. Dr. Kil-Sup Song divided the understanding of the Holy Spirit in 100 years of Korean church history into four different ages: the understanding of the Holy Spirit in

1907, the 1930s, the 1950s, and the 1970s.¹

The first movement of the Holy Spirit started in 1903 through a missionary Bible study group. By 1907, it had spread all over the country. Under the leadership of Son-Choo Kil, the movement continued. Kil thought that the essence of Christianity was individual salvation, and he placed the stress on Bible study and prayer meetings (especially at early dawn everyday) which is still used in most Korean churches. He understood the Holy Spirit as the awakening power to encourage people to repent of their sins.

The second age began with the crises from society including a financial crisis, the challenge of socialism, oppression of the churches by the Japanese government and the anti-missionary feelings among the people. Because they did not have hope in the world, the Koreans' concerns turned inward; consequently, they were deeply involved in the mystical type of faith. Yong-Do Lee, the leader of the Holy Spirit movement in this age, believed that the Holy Spirit is "empowering us to pray, to repent, and to love each other and letting us become happy in spirit not in flesh, and in heaven not in earth."² Therefore, the Holy Spirit in this age was oriented to the apocalyptic and the other-worldly.

The third was the age of the Korean war, a time of hardship including the fear of death, hunger and disease.

¹ Kil-Sup Song, "Hankuk Kyohoewa Sungryung" [The Korean church and Holy Spirit], Sinhak Sasang 31 (1980): 721-29.

² See Song, 726.

In this situation they believed the Holy Spirit liberated them from the various fears after the war as well as during the war. The liberating Spirit empowered them to have hope and to reconstruct everything again.

The fourth age covers the 1970s and 1980s. Korea was rapidly industrialized at this time, so people were concerned only with becoming rich and with good health on an individual level. In this context, Paul Yonggi Cho, the pastor of the Yoido Full Gospel Church in Seoul--the world's largest church--was the leading preacher who placed the emphasis on material blessing in Christian life. His message was "that one can be rich, healthy and prosperous by believing in Jesus here and now in this life."³ Therefore, in this age the Holy Spirit movement focused on the blessing of richness, and many people joined the Holy Spirit movement. As a result, church membership grew rapidly. In this age, the Holy Spirit was understood as the guarantor who gives prosperous life with the blessing of richness and health.

However, compared with Song's observation, Dr. Dong-Sik Ryu understands the Holy Spirit movement from the perspective of Korean religions. The two major streams of

³ Chi Young Kay, A Study of Contemporary Protestant Preaching in Korea: Its Exegesis, Hermeneutics, and Theology, Ph.D. Diss., School of Theology at Claremont, 1990 (Ann Arbor: UMI, 1990), 63.

Korean religion are Confucianism and Shamanism.⁴

Confucianism seeks to regulate the relationship of man/woman to man/woman vertically. Douglas E. Wingeier summarizes the teachings of Confucian as follows:

In the Confucian system, the five cardinal relationships are ruler to subject, father to son, husband to wife, older brother to younger brother, and friend to friend—all but the latter of which are hierarchical in nature. In Confucianism, the heavenly way, or truth, is to be respected and followed; heaven and moral law are to be known, loved, and obeyed; faith, destiny, or the will of heaven is inevitable; and the sage ruler is to follow the mandate of heaven, the divine mission.... Loyalty and harmony within the collective society foster intolerance, conformity, dogmatism, composure, and self-control, while discouraging creative self-expression and individual thinking.⁵

Therefore, Confucianism places the stress on the relationship between man/woman and man/woman, and man/woman and his/her community and on the loyalty for his/her seniors. Pong Bae Park asserts, "It is natural that Confucianism must have strong ethical implications, and it is a socio-political teaching which tries to regulate human relations in order to bring a harmonious life under Heaven."⁶

⁴ Dong-Sik Ryu, "Hankuk Kyohoe-wa Sungryeongundong" [Korean church and Holy Spirit movement], in Hankuk Kyohoe Sungryeongundong Hyeonsangkwa Kujo [A Study on the Pentecostal Movement in Korea], ed. Won Yong Kang (Seoul: Korean Christian Academy, 1982), 10.

⁵ Douglas E. Wingeier, "New Leadership Patterns in Korea," Quarterly Review 10 (1990): 87.

⁶ Pong Bae Park, "Christianity in the Land of Shamanism, Buddhism and Confucianism," South East Asia Journal of Theology 14 (1972): 34.

However, Shamanism, according to Eliade, has three distinctive phenomena: sorcery, "medicine man," and ecstasy. The most important among them is that of ecstasy. Ecstasy is a state in which he/she tries to go back to the archaic world, separating himself/herself from the reality of life.⁷ It has, therefore, a strong individualistic connotation, without a concept of community; rather, it is focused on the ways one can escape from the misfortunes and calamities which fall upon humans.⁸

In the Korean church, these two trends of religious background remain. Ryu makes the connection the influence of Confucianism with the fatherly Holy Spirit movement, and Shamanism with the motherly.⁹ The first requires strict rules and regulations in family and society--collective level, and the second takes care of people with warmth and in healing their disease--individual level.

Also, Barth's theology is fatherly-oriented. His concern is to magnify the sovereignty of God which is revealed in the Word of God, rather than the religiosity of human beings. His intention was not to listen to people's need, not to take care of them, but to proclaim the Word of God. There is a clear direction in his theology: "from God to human beings."

⁷ Quoted in Park, 33.

⁸ Park, 33.

⁹ Ryu, 10.

However, Wesley's theology is motherly-oriented. Whereas Barth does not consider seriously human's experience, Wesley regards it very seriously as one of the theological sources. This implies that the experience of suffering can be a content of Wesley's theology, and listening to his/her experience is a source of his theology.

Therefore, there are the connections between the fatherly and motherly with Confucianism and Shamanism on the one hand, and the fatherly and motherly with Barth and Wesley on the other hand.

The fatherly Holy Spirit movement deals with social, political, and economical issues in order to reform structural sins. The motherly movement is to encourage people to rise up from various hardships and to heal their disease. There are differences between the two movements: outward and inward, social concern and individual concern, combative and inclusive,¹⁰ this worldly and the other worldly, and horizontal love and vertical faith.

The first model is based upon Minjung theology, which is nourished by the life situation of oppressed persons. The second model is found in Rev. Cho's ministry which I mentioned as the fourth age of the Holy Spirit movement. Dr. Kay classified the forms of preaching. Preaching in the first model is prophetic preaching. He explains that "contemporary Korean prophetic preaching is represented by a

¹⁰ Ryu, 12.

group of theologians and pastors in Minjung theology."¹¹

And preaching in the second model is life-situation

preaching which the basic approach is to find a need and

feed it.¹²

The preacher is like a gourmet cook There are many hungry people in the world. If the preacher prepared delicious meals on the table, people will naturally be attracted to come to it. Thus how we prepare our gourmet meals to satisfy the appetite of the people will determine our success in ministry.¹³

The two comparative movements caused a dichotomy within the Korean church. Won Yong Kang, the director of the Korean Christian Academy, explained the recent Korean type of faith as follows:

Until the 1950s, after the liberation from the Japanese occupation, there were two different church streams in Korea. One was radical neo-orthodox and the other was fundamentalist. From the 1960s, many Christians insisted on participation in social concerns including social, economic, and political problems when the others insisted that teaching the Bible is the only thing for our faith to do. However, from the last part of the 1970s, everything has been changed. A new movement has been growing. It looks almost like a miracle. That is the rapid growth of Korean churches. Their main activities: The Holy Spirit movement, three fold blessing, healing by touching with hands and healing by pulling the devil from the patient. This movement is a shock to Korean churches, and many people in the world are interested in this movement. On the other hand, another movement arouse which could be called

¹¹ Kay, 93.

¹² Kay, 61.

¹³ Paul Yonggi Cho, Mokhoe Saeng Hwal Dansang [Reflections on pastoral life], vol. 1 (Seoul: Yung San, 1978), 18 as quoted in Kay, 61.

"Minjung or Han theology." This theology strongly insists on participation in the political field.¹⁴

I call the motherly Holy Spirit movement "the revival movement," and the fatherly the "the social gospel movement." However, in the Korean church context, most Christians believe that the first movement is related to the Holy Spirit, but the second is separated from the Holy Spirit. This means that the motherly movement is dominant in the Korean church as the Holy Spirit movement. Ryu's observation is very inclusive in understanding the Holy Spirit movement which does not exclude the social gospel movement as a stream of the Holy Spirit movement.

One of the serious problems in the Korean church is the conflict between the motherly and the fatherly movement. The first is conservatively-oriented, and the second liberally-oriented. In this context, we need to understand the work of the Holy Spirit in preaching more broadly and inclusively. The Holy Spirit works in preachers who participate in the social gospel movement.

However, the motherly movement places the stress on vertical faith to be justified. John Wesley regarded it as the justifying grace of the Holy Spirit, and Karl Barth as the awakening power of the Holy Spirit. However, Wesley and Barth did not stop at the vertical faith level; rather they encouraged us to grow up to the horizontal love. Wesley

¹⁴ Won Yong Kang, ed. Hankuk Kyohoe Sungryeongundonoe Hyeonsangkwa Kujo [A study on the Pentecostal Movement in Korea] (Seoul: Korean Christian Academy, 1982), 3-4.

argued that vertical faith has to produce horizontal love, which is sanctifying grace of the Holy Spirit. Barth used the term, the quickening power of the Holy Spirit, which implies mutual dependence originated from self-giving. Therefore, preachers in the motherly movement have to recognize the sanctifying and quickening power of the Holy Spirit in preaching.

J. Daniel Baumann defines preaching as "the communication of biblical truth by man to men with the explicit purpose of eliciting behavioral change."¹⁵ This means that the result of the communication between Scripture and audience should be behavioral change. This change as the awakened should become the sanctified. I agree with Baumann's point of view on the concept of preaching. For me, the ultimate goal in preaching is to connect audiences with the grace of God, which is supremely expressed in Jesus Christ, and persuade them to respond upon God's grace with faith and trust in God and love for others. Therefore, each preaching needs to have at least two components: what we believe and how we live. The first is about the content of faith, and the second is about actualizing the faith in our daily life. In other words, the function of preaching is to theologize a text and then to ask the audience to moralize the text based on what God asks in the text. Therefore, every preaching has to be helped by the Holy Spirit, who has

¹⁵ J. Daniel Baumann, An Introduction to Contemporary Preaching (Grand Rapids: Baker Book House, 1972), 13.

awakened us to what God asks and is quickening us to respond upon what God wants in our daily life.

Both the motherly work of the Holy Spirit in preaching and the fatherly are required in Christian preaching. The justifying grace of the Holy Spirit and the sanctifying grace have to work together for vertical faith and horizontal love. The motherly and fatherly movement in the Korean church need to be supportive of each other and cooperative for the parental work of the Holy Spirit in preaching.

In addition, the second problem in the motherly-oriented preaching is that the preacher tries to give people what they want for more convenience in daily life instead of what they need in religious life. This means that the text is interpreted to satisfy people. In this context, the work of the Holy Spirit in preaching is very significant. The true prophets in the Old Testament were communicators sent by God and stood at the mid-point between the text and the context. For Barth the awakening power of the Holy Spirit helps the preacher to interpret the objective reality of revelation into the subjective reality of revelation. The awakening power of the Spirit in preaching allows the preacher to interpret the text correctly. The preacher does not try to satisfy people, but God. Therefore, Fred B. Craddock believes that "enabling interpretation is the

presence of the Holy Spirit in the church."¹⁶ Correct interpretation of the text in preaching needs to be helped by the awakening power of the Holy Spirit.

In other words, the motherly movement has placed more stress in preaching on blessing rather than on responsibility. Preachers in that stream have to be helped not only by the justifying grace of the Holy Spirit and the awakening power of the Spirit, but also by the sanctifying grace of the Holy Spirit and the quickening power of the Holy Spirit.

However, the focus of the fatherly movement has been on horizontal love, so it tends to overlook the source or origin of horizontal love. Horizontal love comes from vertical faith. Unless this love comes from the vertical faith in Jesus Christ, there is no difference between the fatherly movement and humanism. It means that the fatherly movement should hold the vertical faith. If not, the fatherly movement becomes a form of humanism.

The motherly movement needs to pay attention on horizontal love, and the fatherly on the vertical faith. In other words, the motherly movement needs to shift its tendency from a Gnostic other-worldly movement to an incarnational this-worldly movement. The fatherly movement needs to shift from secular humanism to incarnational this-

¹⁶ Fred B. Craddock, Preaching (Nashville: Abingdon Press, 1985), 135.

worldly movement. "Incarnational" denotes the root of the horizontal love in the Holy Spirit movement.

Furthermore, as I experienced in a local church in Korea, I was obliged to preach at least five times a week, so it is easy that frequent preaching becomes weak and dry. This is not only my problem but also one of most pastors in the Korean church. Charles Rice sees the cause of this type of preaching as "the formalism and impersonalism of topical preaching."¹⁷ Henry Mitchell finds the cause in the rational norm which is rooted in a syllogistic model of communications, for reason can not evoke faith.¹⁸ Fred Craddock writes that linguistic analysis in preaching makes the pulpit become "a dry and waterless place."¹⁹

There is a common point to describe the nature of dry preaching. When preaching remains in the cognitive level, it becomes dry and weak. As Richard Eslinger affirms, "the power of preaching is not located in its constant novelty, but in its ability to bring to recognition what people already know, allowing them to say, 'Amen.'"²⁰ Therefore, one of the best ways to overcome dry preaching is that the objective reality of revelation has to become the subjective

¹⁷ Quoted in Richard L. Eslinger, A New Hearing: Living Options in Homiletic Method (Nashville: Abingdon Press, 1987), 23.

¹⁸ See Eslinger, 39.

¹⁹ See Eslinger, 100.

²⁰ Eslinger, 113.

reality of revelation. A true prophet in the Old Testament was a preacher who memorized the story and recited and resignified the story in his/her life setting. For a true prophet the story was not dead, but alive. As Dietrich Ritschl asserts, "the dead word of the human sermon is made alive by the Holy Spirit."²¹ The awakening power of the Holy Spirit makes it possible that there is connection between their story in the Bible and our story in our daily life and that the story in the Bible is alive in preaching.

The incomplete understanding of the Holy Spirit in preaching causes preaching to become dry, weak and dead. In the Korean church the exclusive understanding of the Holy Spirit in preaching may cause the motherly movement and the fatherly to remain in conflict, and they tend to digress from the core of the message. Therefore, complete understanding of the work of the Holy Spirit in preaching allows us to overcome the crises of preaching and the dichotomy in the Korean church.

²¹ Dietrich Ritschl, A Theology of Proclamation (Richmond: John Knox Press, 1960), 115.

APPENDIX

A Model of the Workshop Program

Workshop is "an intensive short-term experience of learning by doing."¹ Workshop as a teaching method is proper for an application of the Holy Spirit in preaching. Olivia Stokes indicates five assumptions which are inherent in the philosophy of a workshop as follows:

(1) that persons can change, and that inner growth in terms of attitudes, understandings, and better human relationships can take place; (2) that persons do seek new understandings and can discover these through interaction with other persons and through the use of available resources; (3) that human life is a continuous growth process and therefore individuals seek to perfect their relations with others through communication; (4) that persons respond with the greatest integrity when learning is closely related to the individuals' felt or perceived need and his pressing problem; (5) that persons are enriched more by cooperation than by competition.²

This workshop program aims to increase the awareness inclusively of the work of the Holy Spirit in preaching. For Wesley and Barth, the Word of God can not be separated from the Spirit. If he/she reads the Bible without being attended by the Spirit, the Word of God will become powerless and dry. Also, for Wesley, the Spirit in the preventing, justifying, and sanctifying grace is to help the

¹ P. B. Irwin, "Workshop," in Harper's Encyclopedia of Religious Education, eds. Iris Cully and Kendig Brubaker Cully (San Francisco: Harper & Row, 1990), 693.

² Olivia Stokes, "Workshop," in The Westminster Dictionary of Christian Education, ed. Kendig Brubaker Cully (Philadelphia: Westminster Press, 1963), 720.

preacher understand the text, to allow the audience to pay attention to preaching, to persuade the listeners to accept preaching, and to develop the response to the message. For Barth, the Spirit in the awakening, quickening, and enlightening power is to free people from sin and allow them to hear and proclaim the Word of God, to deepen the relationship between God and a preacher, and to work for insightful preaching on social issues. Thus the Holy Spirit works through preaching instead of the preacher's using the Holy Spirit in preaching, and we recognize the significance of preaching.

Based on their understanding of the inclusive work of the Spirit in preaching, this workshop model has five sessions:

1. Introduction
2. Discerning who I am as an ordained person.
3. Discerning the work of the Holy Spirit in the Bible.
4. Discerning the work of the Holy Spirit in preaching.
5. Evaluation.

Basic assumptions of the workshop are: (1) Those who are participating in the workshop have embarked upon a local church career as ordained persons; and (2) Theoretical resources for the workshop are based upon the previous chapters in this project. There will be two different ways of gathering for the workshop. Participants will be divided into groups with five persons each, and persons will also assembly as a total group.

SESSION 1

INTRODUCTION

A. Becoming aware of who we are (Whole Group)

Goal: We are under the grace of God and in the presence of the Holy Spirit.

1. Welcoming

2. Recollecting (Whole Group)

Let us be still in the presence of the Holy Spirit
Hymn

Let's take a couple of minutes to reflect quietly on the hymn. The leader asks participants to account for God's grace.

Sharing God's Grace upon me

3. Holy Communion for assuring a means of grace (Whole Group)

B. Becoming aware of each other (Whole Group)

Move around the room introducing ourselves to each person present and finding out at least one thing about them.

C. Becoming aware of the workshop program (Whole Group)

SESSION 2

DISCERNING WHO I AM AS AN ORDAINED PERSON

A. Becoming aware of who I am in general (Divided Group)

1. Invoking: The leader goes very slowly through the meditation, "Who am I?"

Meditation on "Who am I?"

As you are thinking over your life and asking yourself "Who am I?" instead of looking at yourself from the outside as though you are looking at a photo or a movie, experience yourself as if you are inside yourself at whatever age you are thinking about, experiencing being yourself, feeling and hearing and seeing and smelling and tasting for yourself.

Perhaps first imaging yourself way, way back, still in your mother's womb, feeling all cozy and warm. Part of your mother's body. Now you are being born. You are taking in breath for yourself. Breathing. You are breathing in and out. You are yourself. And now asking yourself "Who am I? What makes me me? Who am I? What does make me me?"

You are far more than the words you use. But asking yourself "What am I like?" Remembering yourself perhaps in the days before you start school. Your first days at school. How you feel in your early school days. What people are important to you. And now perhaps moving on to your later school days. Your holidays. Your home. Exploring the world around you. Realizing you are part of the universe. How you feel as a young adult. What is important to you. Who is important to you?

And now perhaps thinking of important times in your life since then, turning points you are reaching, important decisions you are making. And now, coming up to the present time, asking yourself again "What makes me me?" "What am I? "Who am I?"³

And when you are ready, write in your journal whatever is appropriate for you.

2. Sharing whatever is appropriate for you. Remember that what is shared is confidential.

³ Earle Williams and Elspeth Williams, Spiritually Aware Pastoral Care: An Introduction and Training Program (New York: Paulist Press, 1992), 41-42.

B. Becoming aware of how I became an ordained person

1. Sharing my calling
2. Sharing my understanding on "ordination"

C. Becoming aware of what ordination is (Whole Group)

1. Sharing each group's understanding on ordination
2. Recollecting the meaning of ordination

Ordination is not conferred exclusively by human agency, but by divine grace through human agency. The pastoral tradition has thought carefully about how ordination is to be properly authorized, transmitted, guaranteed, and authenticated. Ordination, according to Ignatius, is not sought, but given; not assertively pursued but divinely blessed.⁴

D. Becoming aware of the history of the Holy Spirit movement in the Korean Church. (Lecture)

SESSION 3: BIBLE STUDY

DISCERNING THE WORK OF THE HOLY SPIRIT IN THE BIBLE

Recollecting:

Being still in the presence of the Holy Spirit

Praying silently or aloud

Bible Study (Divided Group)

A. Becoming aware of the Holy Spirit who is anointing

Goal: Ordination is not given by a denomination, but it is authorized to proclaim the Gospel by the Holy Spirit.

1. Read Mark 1:1-8; Luke 1:26-38
2. Observe the texts by comparing two texts.

⁴ Thomas C. Oden, Becoming a Minister (New York: Crossroad Publishing, 1987), 113.

- a. When did the Holy Spirit descend to Jesus?
- b. What is the work of the Holy Spirit in descending to Jesus? (Reference Forbe's book, 317-18)

3. Apply the texts to our situation.

Is there a relation between the anointing of Jesus and ordination?

B. Becoming aware of the Holy Spirit who is empowering.

Goal: The Holy Spirit functions as awakening the preacher's responsibility and empowering the preacher to keep his/her integrity.

1. Read Rom 8:15-16; 1 Cor. 12:3; Rom. 7:6

2. Observe the texts

- a. What is the work of the Holy Spirit in Christian life?

3. Apply the texts to our situation.

- a. What does the Holy Spirit awaken in the preaching experience?
- b. How does the Holy Spirit work in a preacher's integrity?

C. Becoming aware of the Holy Spirit who is enlightening

Goal: The Holy Spirit helps the preacher become a witness of the Gospel.

1. Read John 15:26; 16:5-15

2. Observe the texts.

What is the work of the Holy Spirit?

3. Apply the texts.

What is the work of the Holy Spirit in preaching?

D. Becoming aware of the Holy Spirit in preaching.

SESSION 4

DISCERNING THE WORK OF THE HOLY SPIRIT IN PREACHING

Presupposition: "A spiritually aware pastoral care is based on encouraging in contemplation our willingness to open ourselves (soul) to the essential energy (spirit) which is understood as the gracious gift of an all-loving God."⁵

A. Becoming aware of function of prayer (Whole Group)

Sharing my understanding of prayer in ministry.

Prayer is the focused endeavor to open our awareness to the reality of the transcendent. It is the vehicle for the awareness of the presence of God, or the actions of God in our experience.⁶

B. Becoming aware of types of prayer described by Nelson Thayer.⁷

1. Centering Prayer: Praying in a solitude context. Defend yourself from the perpetual assaults of the outer world.

⁵ Williams and Williams, 10.

⁶ Nelson S. T. Thayer, Spirituality and Pastoral Care (Philadelphia: Fortress Press, 1985), 81.

⁷ For details consult Thayer, 82-122.

2. Verbalized Prayer: Verbalized expression is the primary means of communication and expression; it has active, creative power.

3. Imagistic Prayer: In this type of prayer, images rather than words are the vehicle of expression.

C. Becoming aware of reading scripture taught by John Wesley.⁸

1. Sharing how I read scripture.

2. Wesley's guidelines for reading.

Characteristic: It moves us from the informational to the formational level of reading, from the functional to the relational dynamic of response to what we read, and from the "doing" to the "being" mode of implementation of what we read.

a. Time: (1) Our use of scripture in spiritual formation must be a regular, consistent, daily feeding upon the Word. (2) There needs to be not only a disciplined, daily time of reading the scripture, but an unhindered time.

b. Balance: (1) An ordered discipline, and orderly working through the whole of scripture. (2) Do not disregard your unfamiliar texts. (3) We should work with fairly small units.

c. Focal Intention: (1) Try to know the whole will of God. We should come to the scripture with the focal

⁸ See M. Robert Mulholland, Jr., Shaped by the Word: The Power of Scripture in Spiritual Formation (Nashville: Upper Room, 1985), 119-28.

purpose of encountering the will of God for our life. (2)
Try to seek the whole will of God with a fixed resolution to do it.

d. Holistic Reality: In reading the scripture we are engaged with a living and holistic Reality, who seeks to form our lives into wholeness of being and doing.

e. Prayerful Reading

f. Address and Response: Ask us to respond upon address.

SESSION 5: CONCLUSION AND EVALUATION

A. Becoming aware of the work of the Holy Spirit in preaching (Divided Group)

1. Sharing my new understanding of the work of the Spirit in preaching.

2. Sharing my new method to prepare for the sermon.

B. Concluding (Whole Group)

Brief evaluation and comment on the sessions.

C. Sending Forth

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